The Universalist Leader

Boston March 3, 1923 Chicago

War and the Church

THE Church need not have declared war to be a sin in the year 1914 any more than it should have declared slavery to be a sin in the year one. It would be as idle a moral pastime to repudiate the past wars as it would be to repudiate our polygamous forefathers. Moral systems, we all know, are not handed down from Heaven in complete parcels. They grow. I am not contending that war was a sin five, ten or a hundred years ago. I am contending that *henceforth* war is a sin. It has now been fully revealed to us what war is made of, what are its unclean causes, its substance and its results. I maintain that if God has made anything clear to the mind of Christendom, He has revealed to us the sinfulness of war. If the Christian Church blesses another war, its blessing and its curse will have no further authority and prestige for our civilization.

William Austin Smith.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1877), and the GOSPEL BANNER (1835 to 1897).

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—From an Editorial in the Leader.

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Mugwump

What Unitarians need is not a change of name but a change of heart. We need to be reborn rather than rechristened. (*Augustus P. Reccord.*)

υ λ

One of the characters in "The Cherry Orchard," Dunyasha, makes a remark suggesting the need of M. Coue for her and many of us Americans: "I am afraid of everything. I am always frightened." Would it not be wholesome once a year for every minister to preach on the positive opposite of fear? Jesus was always facing the quavering uncertainty of people. He said, "Fear not." (*Christian Register.*)

υ λ

It is with difficulty that we learn that truth is not *made*, but that it is discovered, appreciated and appropriated. We can not manufacture it, but we can make it our own, and build up its raw materials into new forms and relationships. (*Congregationalist.*)

υ λ

Whatever may be the underlying motive of Elihu Root's sudden enthusiasm for public education in foreign affairs—which happened to come simultaneously with the new drive for America's entry into the League of Nations—he has done a great service in pointing out a fundamental weakness in American foreign policies: the ignorance and apathy of the masses, and of the supposedly educated classes, too. An analysis of college catalogues recently made by the Institute for Public Service showed that foreign affairs entered into the course of study only in an insignificant minority of cases, although practically all of them had some classes in current events. Of fifty universities supported by states, only twenty give their students occasion to learn of the international problems that have arisen from the war. (*Survey.*)

υ λ

Dr. Grant reminds us of a man we used to have in our town who always called himself a Democrat and always voted the Republican ticket. (*American Lumberman.*)

υ λ

Invaded Germany arouses a Congressional sympathy poor little Belgium never did. (*Wall Street Journal.*)

υ λ

Discoverers of those long-hidden Egyptian treasures must have been as thrilled as the man who found some of last year's anthracite in a dark corner of the coal bin. (*Brooklyn Eagle.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

LENTEN THOUGHTS: OUR MORAL DEFENSES

"We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants and stretch forth the right hand of Thy Majesty, to be our defense against all our enemies, through Jesus Christ our Lord. Amen."

MAN began to build defenses to protect himself against his enemies from the very first moment of his existence. It is amazing, the time, money, strength, thought and skill man has used in building his defenses against these more or less external enemies of his life, and yet one after another of these defenses has proved useless before the assaults of enemies. The problem now before military science is to build still stronger defenses against new and old methods and instruments of the enemy.

There is a much greater problem confronting us all. It is the problem of building strong moral defenses against the enemies of the soul. This problem confronts moral science, and all persons profoundly interested in the moral welfare of men.

In view of the nature and strength of our moral enemies and their attack upon us, it is clear we need strong defense. What defenses can we build and depend upon? There is much to be said in favor of the defense of a good environment, and we do well to make it as favorable as we can to the good life. The influences for good or evil of the environment are well known. There are many persons and agencies who are at work building this defense. The men and women who seek protection from moral evil can find such a defense in nearly every place in our land. There is, however, need of another line of defense. We can not always depend upon the environment. We move from place to place, or we are obliged to live and work in a hostile environment. We can not always choose where we may reside. There is need, therefore, for a line of defense within ourselves. A full, rich, inner life makes a strong moral defense. An empty, swept and garnished house invites the return of the exorcised demon and seven worse ones with him. The negative life is no defense against the world, or the flesh, or the devil. The experience of the solitaries in deserts proves this. A mind rich with thought, full of pictures of things beautiful, and interested in good causes, makes a strong defense against returning evils. And when this rich inner life has moral strength, firm convictions, sterling qualities, it is capable of withstanding the enemy. When a young man who had fallen into evil ways sought old Father Taylor in Boston and began to excuse himself, by saying the outer pressure upon him was very great, the preacher replied, "Where were your inner braces?" If he had had inner defenses he would not have capitulated.

Still another line of defense is a pure love for another human being. The person who loves another infinitely more than himself has a mighty fortress for his defense. The man who dearly loves a noble woman, the husband who loves his faithful wife, the parents who love their dutiful children, the children who love their worthy parents—such persons have sure defenses.

The impregnable defense of the soul, however, is the Almighty God, the right hand of whose majesty is extended to protect us. There are times when all the other lines of defense are in danger of being rushed and broken through by the enemy. Then there comes the poignant sense of the need of God's defense, and the religious man seeks Him. Like a sailor in the storm, he makes for God as his haven of refuge; like a soldier fighting out in the open, he makes for God as his high tower; like the little chick in danger, he hastens to find protection under the shadow of the wings of the Almighty. When a true man is hard pressed by the foe, he seeks God and prays that He may be his strong defense. This defense is not stationary, nor local, nor temporal, nor of use only when we consciously seek it. It is God who is our Ultimate Defense, and He is wherever we are. He is always with us by day and by night. He defends us not only when we seek Him, but when we are utterly unaware of Him, and when we are unaware of our enemies.

In all the assaults of moral evil, Jesus fell back upon God, and in Him found his sure defense, the impregnable fortress for his soul. Neither the world,

nor the flesh, nor the devil, nor all three in their alliance, could make him capitulate. This shows where our final line of defense is.

* *

NO SELF PITY

WE have no business to pity ourselves because of the sorrows and sins of mankind. The whole thing is up to us and to God. And God, it seems, has left it confidently, sometimes we think over confidently, in our hands.

The worst of the sorrows and misfortunes and hardships and sins of the race are preventable. We know enough to avert the worst calamities, and where we don't it is possible to find out.

We are rich enough to do away with most of the hardships, and if we are not there is a rich earth just waiting to double or treble or quadruple its yield.

We are strong enough to overcome our besetting sins, and if we are not we know how to alter the environment which creates what we call the sinner—one who in fact may be simply a victim of a slum.

If we will build our cities on the edge of volcanoes, we must expect the lava to overwhelm them. If we will neglect tuberculosis we must expect it to attack our neighbors and friends as well as the stranger. If we will allow war, we must expect the ruin and desolation of war. If we will neglect international duties, we must expect international chaos. We know enough to organize a perfectly good world. We have strength enough to do it. God has left the job in our hands. If we don't do it, let us not sit down in maudlin self pity or tears.

Get up and at it, or grin and bear it.

* *

A GOD LIKE JESUS

IN the presence of the stupendous energy or the matchless beauty of the universe, the thoughtful are apt to realize the existence of God. The energy of whirling suns and stars and of our earth is sublime. It seems inexhaustible. It reveals itself in countless ways. It shows us a universe of perpetual change, but a universe in which not one atom is lost. And on both land and sea one is flooded continually with beauty.

All who have studied the suns and stars and stated the laws which control them, and all who have observed and interpreted the beauty of the universe, have been agencies, often unconscious, to lead the race to God.

"The Great First Cause," "the Infinite and Eternal Energy," "the Power not Ourselves Who Makes for Righteousness," "Jehovah," "the Judge of Nations and of Men"—those who have used these words have blessed us.

But it was Jesus who humanized this great God of Energy, of Might—the Creator God, the Sustainer God. In what he said, in what he did, but mainly in what he was, he revealed God.

Absurd and irrational and irreligious as it sometimes seems, this worship of Jesus as God becomes understandable when we realize that to these worshipers God is like what Jesus was.

That gives us a God we can not only reverence but idolize, before whom we not simply fall down but to whom we come very close, a warm humanized presence, one who knows us and loves us better than we know ourselves. We may not say that the Man of Nazareth was God, but oh, how glad we are to think and say that back of whirling planets and blazing suns and glorious views on sea and shore there is a God like Jesus.

* *

THE UNITY OF LIFE

UNIVERSALISM is a religion of the Universals, and the universals imply unity. It is science, despised and rejected by Orthodox theologians, that is giving us increasingly sure knowledge that the universe and all that therein is has neither cleavage nor contradiction. Whenever knowledge increases, cosmos succeeds chaos, as at the bidding of Him who said "Let there be light."

Many of us can remember our own college days when light and sound and electricity were incommensurate terms. Now the physicists are telling us that all "radiant energy" has the same physical characteristics, differing only in wave lengths.

"If," says Dr. Luckiesh in his latest book, "Ultra-violet Radiation," "a normal spectrum of this entire range of wave lengths of radiant energy could be produced and the portion of it due to visible radiation—light—were one foot long, the entire spectrum would be several million miles in length," *but it would all be one spectrum.*

So, one by one, the old separate and exclusive Orthodoxies give way before our growing knowledge. A generation ago Dr. George A. Gordon convulsed Orthodox New England by saying, "If God shall succeed then Universalism is assured." It has become literally true that the stars in their courses fight for us, and we are no longer defenders of an imperiled faith but torch bearers to those who are still in darkness.

* *

THE NEXT WAR

FOUR years ago, with ten million dead, Western civilization ended "the war to end war." To-day we are asking, "How long can the next war be delayed?" One of the leading statesmen of Europe is reported to have said the other day that he did not think it would come for ten years, "because it will take that time to adequately prepare for it."

If that war comes it means something more than the destruction of empires and alliances. It means the end of our Western civilization. Humanity may survive as organic life survived the glacial period, but all the form and most of the content of the modern world will go down as the Roman Empire went down before the barbarians, and the dark ages to follow will be darker and longer. Nor will any ostrich idiocy of burying our heads in our fancied isolation save America from sharing the fate of Europe. If, as many believe, there is another great war coming with France and England as leading antagonists instead of allies, London and Paris will not be the only cities to listen through nights of sleepless horror for the beat of unseen motors or the roaring destruction of raining

bombs. Not only would our participation be inevitable but our losses incalculably greater.

Every lover of America therefore, and much more every Christian, has a right to demand from his Government immediate and utmost effort to prevent if possible so unspeakable a catastrophe. It is nothing short of criminal cowardice to talk about the difficulties in the way. Necessity drives and we must obey or take the consequences. If our new world, the last hope of a new ordering of life and society for peace and brotherhood, fails, then our children and our children's children will watch our civilization "like a guttering torch expire." The Church and the churches ought to be absorbed in this greatest of all the tasks of social salvation. What shall it profit us to be concerned with our mint and cummin of ecclesiasticism and theology if we omit the weightier matters of the law of life?

* *

WHAT MUST I DO TO BE SAVED?

LENT ought to be for all of us a time of self-searching. We ought squarely to face the facts of our own lives. First of all we Universalists ought to face the fact that we have no vicarious Christ or scheme of salvation to save us. Nobody is going to keep us out of the hells of this world or any other except ourselves. Still less is anybody else going to put heaven within us. What are you doing to "save," or serve, for they really are one, your better self?

Once upon a time there was a successful and prosperous business man who kept on merely succeeding and being more prosperous. Are you like him? If so there is the highest authority for telling you that you are a fool. For to-night, or some night, your soul will be required of you. What are you doing to serve your soul? Are you sure you are even saving it from atrophy and decay?

* *

THE DEATH OF BISHOP WILLIAMS

IT is incredible that Charles Williams should be dead. He was so vividly alive and so eagerly involved in all the larger things of life. Like Phillips Brooks he had long exceeded his own fellowship and become a part of the Commonwealth of Christianity. Often the simplicity of his greatness was confusing. He had no more concern for his episcopal dignity than for his personal fortune or his physical strength. He knew that those who loved him, and they were multitude, told the truth when they warned him that even his superb physique could not indefinitely stand the strain his ceaseless work put upon it. He knew and cared, because he loved life, but he loved the needy and oppressed, the sorrowing and the suffering, more, and greater ove than this hath no man. His going is an appalling loss to those who fought with him and under him for the things of the larger life. In times of seeming defeat, when discouragement was inescapable, his sunny courage was impregnable. He called us back from inner defeat and despair. "One blast upon his bugle horn was worth a thousand men."

Perhaps it is expedient for us that such great spirits go on, that responsibility may drive us to greatness, also, but one can not escape Goethe's question: "Why should a man who has work to do ramble off into eternity?"

To those who knew him best and therefore loved him most, living has grown sadly poorer, but Life gloriously richer.

* *

GETTING ACQUAINTED

A FEW months ago we printed a letter which suggested that "the *Leader* have one good picture-article a week embodying forth the real personality of our Church, letting us see who our men are, who our women are, who our ministers are, showing them at work in the world, telling us what they do and how they behave, what they achieve, so that we could get to know each other as real people, with our definite decencies, distinctions, industries and destinies." The value of the idea was apparent at once. This year, more than ever before, when all Universalists must pull together for great common projects, it behooves us to get to know each other in order that we may co-operate smoothly and efficiently. After all, it is only a small percentage of Universalists who can go to conventions and meet their fellow workers from all parts of the country. Most of them have to stay at home and wonder about each other. So the *Leader* is starting a round of introductions and will have the pleasure of presenting representative Universalists week by week. Here is your chance to get acquainted.

* *

A TRUE MEMORIAL

EACH week letters come to Headquarters that reveal how deeply the proposed National Memorial Church has touched the hearts of our people everywhere. The following letter is evidence that it will be built, as it should, not from the surplus of the few but the sacrifice of the many.

Feb. 14, 1923.

Rev. Harold Marshall.

Dear Sir:

I enclose a Victory bond for fifty dollars for the following purpose: Thirty dollars for Memorial Church at Washington. The remainder for Perin-Cate Home in Tokyo.

I send this in memory of my husband, who was a member of the first company to go from Alleghany County in the Civil War. Four brothers from his family and four from my family helped to preserve the Union, and their Memorial is our united country.

Respectfully,

——— ———.

* *

Faith in yourself and your message is a big factor in winning the faith of others.

* *

He must take his mind from the little things who would teach the great.

* *

The silent humility of the wise in time overcomes the volubility of the foolish.

* *

Do not expect others to believe in you if you do not believe in them.

Dangers and Benefits of Religious and Mental Healing

G. H. Leining

MENTAL healing and religious healing are probably nearly as old as the race. The forces which have made these possible have existed fully that long. The savage medicine man, the Hindu priest, Egyptian priests, psycho-analysts, hypnotists, Jesus, his disciples, and countless others, including M. Coue, throughout the ages have made use of the power which the thoughts and feelings have over the body and its functions. In many of these cases the process has very likely not been understood. In fact even to-day, after painstaking scientific investigation, absolute understanding is not possible. But perhaps the main thing is that (as M. Coue insists) analysis and understanding are not absolutely necessary to utilize whatever power lies in mental and religious healing. So it has been that, throughout the ages, cures of a certain sort have been accomplished by methods which may vary as much as the day and night. The savage medicine man with his chants, charms and supposed magic, the so-called sacred relic with its supposed divine power, the modern advocate of auto-suggestion, the various so-called healing cults — these have all hit upon methods of inspiring peace and confidence, and rallying the scattered, frightened powers of mind and body. Some people even to-day probably consider this to be magic, a special power of a certain individual relic or formula. Some may consider it a purely mechanical process and others as a special gift of the Grace of God. But regardless of what people may think or understand, mental and religious healing of a certain sort is possible. It is perhaps fitting that a Frenchman should startle the world by his success with the use of suggestion as a curative power. The French, for the most part, awakened scientific interest in this field by stripping it of the appearances of magic and mysticism and organizing it as a scientific procedure. From this point on the understanding of the mental phenomena has progressed by leaps and bounds and no doubt will continue to do so, so that one day man will understand more of himself and be able really to use the pent up powers of mind, body and soul.

With this sudden and tremendous publicity given to Coue, however, people may come to think that this is something entirely new and that we here in America and elsewhere know little or nothing of this seemingly new and marvelous business. In this country medical men, scientists, basing their work on that of the famous French, German, and Austrian schools, have been earnestly investigating the mysteries of mind and body. Among the outstanding American investigators are Morton Prince, M. D., Boris Sidis, M. D., Isidor Coriat, M. D., and others. These men have been painstakingly at work seeking out the fundamental causes which give rise to disease symptoms of purely mental origin. The results of their studies are now used in hospitals for the insane. They are doctors, too, and have not ignored the fact that many aches and pains have a real organic basis—are due to germ infections and unwholesome living, improper food or clothes and the lack of exercise. They are scientifically trained and know that if the cause of a physical or mental condition still remains an active, destructive factor, the mere use of auto-suggestion through a formula or induced emotional attitude, while perhaps helpful in a way, can not really hope to be of permanent curing nature. It may even be dangerous. For example, if you are face to face with a blazing fire, the mere shutting of the eyes and saying "there is no fire" by no means actually stops that fire from burning up a building. Any sensible person would say that such a proceeding was insane, and yet many people are actually attempting such self-deception. The result of the new fad and the tremendous publicity given to M. Coue may result in a great increase in this sort of thing, and fake practitioners. If so, a great deal of harm may result. If doctors have given up as hopeless, or do not succeed in helping or curing, then the resort to mental and religious healing is justified. Or, better, the use of the mental forces along with trained medical attention is a decided benefit and justifiable both in principle and by results. It may be said, to the everlasting credit of M. Coue, that this is apparently his attitude. He does not pretend to do away with the necessity of medical attention and diagnosis. He wisely limits the power of his methods to sickness and symptoms of purely psychogenic, that is, mental origin.

We are told that a man with a cancerous stomach appeared before Coue expecting to be healed or hoping to be. M. Coue was honest enough to say that he could not cure such a condition, and that it was a mistake to come to him with a cancer, but he added that he might be able to help. What Coue really meant by adding that he might help was that, by inducing a peace of mind, a confidence and acceptance, the man's bodily condition might be in a general way toned up—and by suggestion and auto-suggestion a sort of a mental opiate or pain killer might be induced. That is, the man might be able to convince himself to a certain extent that he had no pain. But this would probably be successful only to a limited degree.

When asked about religious healing, M. Coue said that, while he did not enter into that phase of treatment, he saw no reason why religion might not make use of his methods to good advantage. That is, the addition of the religious thoughts and emotional states—confidence, trust, faith in God and His loving curative power—to the laws of mental treatment, will naturally enough bring added power. There need be no doubt of this, but even the so-called divine healing must work in accordance with the laws which govern the body and mind. God established these laws and God obeys and follows His own laws. God is consistent. So even divine or religious healing must and does work in accordance with the laws of body and mind—phsyiology and psychology—whenever beneficial results are obtained, regardless of what pretentions may be made.

There are undoubtedly numerous efforts or movements for religious healing. Some of these openly and frankly admit their limitations. These sensible

organizations confine their efforts to the curing of functional disorders, that is, sickness caused by mental and moral forces. Where there is actual organic destruction or disease they do not claim to cure by psychic means alone. This attitude was exemplified when Coue admitted that he could not hope to cure a case of cancer of the stomach. This diseased condition requires medical and surgical treatment, there is as yet no authentic, trustworthy record of a real cure by purely mental or religious forces.

Some religionists of a sort would say to this, "Have faith, faith enough will move mountains." Well in a way that is true, but it requires picks, shovels, dynamite and other physical agencies to help that faith remove mountains. If you don't believe this try it some time, when you have a lifetime to waste. God gave us common sense to use!

As Dr. Elwood Worcester once wrote, "if a bad headache is caused by eyestrain, a pair of eyeglasses is frequently far more effective than suggestion. Most religious workers in this field have made the mistake of supposing that God can cure in only one way and that the employment of physical means indicates a lack of faith. This is absurd. God cures by many means. He uses the sunlight, healing and nourishing substances, water and air." It was this good common sense coupled with the assistance of trained neurologists or nerve specialists, physicians, and a sound religious enthusiasm, which made the Emanuel Movement of Boston a worth-while success.

This fact we are glad to make our own. We have powers of mind and body, physical and spiritual, God-given resources hitherto little realized or utilized. If we follow the physical, moral, spiritual laws of God, make them our own and live them, we shall be healthier, happier, better men and women. Thoughts are mighty; they control and direct the life energy. We rarely or never entertain a thought without an emotional accompaniment, that is, a thought makes us glad, sorrowful, angry, envious, restless, content or passionate. These thoughts which stir the emotions are the greatest controlling forces of life. They are particularly the ones which affect the body to make us, if they are long continued, happy and well or miserable and sick.

But above all let us place this statement: Mind to a large extent is master of the body. In a general sort of way this is commonly recognized, but most people little know how wonderfully, marvelously and fearfully true this statement really is.

"One's physical strength and well-being perhaps depends more than upon any other factor upon the dwelling place or character of his thought. Scientific experiments have made this startlingly apparent and a few of these will help us to understand something of the power of mind over body. In the psychological laboratories of some of the colleges may be found apparatus for the indication of the power of thought over the bodily processes."

For instance: A man lies on a balanced couch, his mind and body relaxed. If he is given a problem there will be a flow of blood to his head. If he is told to think of leg exercises blood will flow toward his legs, as shown by the balance of the couch. Professor Anderson of Yale measured the strength of the arms of one of his students. Then the right arm was exercised and tested again for an increase of strength. It was found that the left arm, though unexercised, had increased in strength likewise. Thought is an important factor of exercise in as much as it influences heart action and blood supply.

Still more striking and instructive are the delicate experiments which show the effects of emotions on the body processes. In one case a cat, after being fed, was kept irritated and an autopsy showed the food undigested. It has been proved that hate, anger, fear, and melancholy hinder the nourishment of the body and lead to disease, and that the electrical resistance of the body changes when emotionally loaded thoughts are suggested. These illustrations serve to show us the tremendous influence the thoughts and emotions have on the body functions. It requires no stretching of the truth to say that pleasant, clean, hopeful, wholesome, unselfish thoughts promote the physical well-being of the body, whereas thoughts and emotions of hate, anger, jealousy, fear and lust either create actual poisons in the body or delay and hinder the normal functions, which amounts, in effect, to the same thing.

It is the dwelling, lingering, on and in these thoughts that causes the trouble. Just the temporary flame of a thought or feeling would have little effect. But when a person, by his thoughts and moods, persists in painting his scenery with red, gray, or green he may well expect to find, after a while, that he has smeared himself as well as his surroundings and that, to him, the world is an unpleasant place. This is the method by which people make themselves ill, by force of mental habits, and again, in contrast, it is on this very principle of mental habit that M. Coue bases the curative power of his little ditty. Nerve energy is the explanation. Nerve cells are somehow at the bottom of all mental activity. The nerve cells absorb energy from the body and because of this energy they are always ready and eager, if unopposed, to perform the duty in which the person has caused them to be trained. If the person has habitually dwelt on evil, melancholy, fretful thoughts, the nerve cells become saturated with these and because of the energy which is theirs they seem to seek to perpetuate the repetition of their particular thought and feeling tone. This may result in conscious thought, but is very likely to result in what is regarded as "subconscious" or "co-conscious" activity. And the result is that a person is chronically sullen, morose, melancholy, and as a result sickly and miserable.

By taking advantage of this very nerve process Coue seeks by repetition to set up a different thought and emotional background. And so he sets his patients to repeating night and morning when half asleep (the most effectual time) his now famous little ditty: "Every day and in every way I am getting better and better."

This sounds foolish in a way, but in certain cases it will work. It tends to displace attitudes of doubt, fear, and worry, and where these attitudes are the cause of the trouble, where there is no real organic disease, a cure may be effected. This ditty induces an attitude of confidence, and, in any case, this will be helpful at least.

It is by this same method of inducing confidence that M. Coue apparently cures stammering, etc. Where there is no organic or serious mental-emotional derangement, this may well cure. Many times, perhaps, stammering results from being laughed at when a child. This may lead to hesitating over words and stammering. There are other causes, but if this is the case instilling confidence overcomes the mental obstacle and clear speech becomes possible.

In many ways this sort of thing is wonderful and may accomplish a great deal of good. There is no reason why psychology should remain the property of professors and students only. Yet there are dangers involved, too. With the emphasis on psychology and mental curing we are apt to ignore the fundamental necessity of leading sane, wholesome lives. Prevention is far better than curing. The first necessities are good food, proper exercise, fresh air and calm common sense. Then if ill health results, the best thing is to see a good doctor. If there is real disease it is foolish to expect too much from auto suggestion, the subconscious mind or any other kind of mind. Even in some cases of purely mental origin, before a cure can be really effected the underlying cause must be found and the *cause* of the mental attitude eradicated. Otherwise the "cure" will quit before the attacks of the cause.

Dr. Frank Oliver Hall in the *Universalist Leader* makes this particular point clear in regard to organic failure when he tells of a woman who said she had been cured of Bright's disease through mental treatment. "Upon every occasion—she proclaimed her cure. Hundreds heard, scores accepted her testimony. A few weeks after she had testified to me for an hour that she had been cured of Bright's disease I officiated at her funeral. What did she die of? Bright's disease."

The danger is that these new fads will result in a lot of self-deception, which will do nobody any good. In fact, this will lead to neglect of available treatment and perhaps unnecessary misery and death. Going down into the cellar in the dark and saying, "Why how light it is down here," will not help in the least when you have whacked your nose up against the edge of an open door.

Some of the so-called religious cults of healing illustrate this beautifully. "There is no evil—it is but an error of your mind. This child isn't sick, you merely think it has diphtheria—let us pray." Yes, and incidentally let us let the child die. Just an error of m nd, yes, and a criminal one if permitted.

Other cults say everything is God's. "We are glad to help all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome—we will take your case. With God *all* things are possible. XYZ will pray for you and instruct you how to pray and the Father who sees in secret will reward you openly."

Now in a certain sense this is true, but it is so easily perverted and put to selfish, deluding uses that it is a possible danger. God will have a terrible time changing the laws of the world to suit some people.

There is a reservoir of untouched spiritual power for men to make their own, but they need to use common sense; they need to be fair with God and religion. "If we are to expect good health and success must we not first of all conform to the modes of life that, by their results of strength, prove themselves to be after the mind of God."

To sum up the dangers of mental and religious healing we may say in the slang of the day, "Don't kid yourself." Don't deceive yourself mentally and morally. When things are wrong, first search out the cause frankly and honestly. Remove that and then turn in all faith to God—the powers of mind—then they—He—will help.

For there is a sane, hopeful, helpful side to this fad for mental and religious healing. It is bringing psychology and religion where they may help people. Religion, for the most part, gladly acknowledges the laws of mind, and psychology is coming to acknowledge the helpful powers of religion to soothe aching minds and bodies. Only we need to beware of this—the tendency is toward self-centered selfishness. If, for instance, religion is to be used only for the help of individual aches, pains and troubles, it will become unworthy, selfish, and not, in this day and age, entitled to the name "religion." In fact it would thus defeat its own purpose and make people to be in perpetual need of "healing" by causing constant introspection.

But we know this, that thoughts and emotions affect the body and tend to sickness or health, failure or success, according to their nature. If you are melancholy, unhappy, not what you ought to be and want to be, turn your thoughts into hopeful channels, look for the cause, look to your manner of living, get good food, exercise, use Camp's "Daily Dozen," get out into the open air, read all the joke books you can get hold of, laugh out loud at the stories, grin till your face aches, keep at it, incessantly at it, and finally your soul, let us say, will begin to laugh and live, you will be renewed in the inner man, your mind will say, "It's great just to be alive!"—and your body will rejoice.

Some people are fussy as to what sort of house they live in and demand that the furnishings be in harmony. It is far more important what sort of a house and furnishings you build for your mind and spirit. Some people are very particular as to what sort of food they give their stomachs. It is far more important what sort of food you feed your mind. If you dislike unsanitary plumbing—be more particular to keep away from unsanitary thinking. Think health, not sickness, success, not failure, good, not evil, cheerful things, not sad, blessings, not burdens. Encourage, don't be a crab, be a friend to every one. This last is important; make friends and include them in your thoughts of helpfulness. You can't play baseball alone, neither can you be happy and healthy alone. It takes others to play the game. Don't be selfish. To find life you must lose it, must lose yourself in outside love and service. Think and live in this wise and you won't need religious and mental healing. Then if you are sick it will not be because you need a psychological plumber to drain the cesspool of your thoughts—then if you really are sick you will need an "honest-to-goodness" doctor.

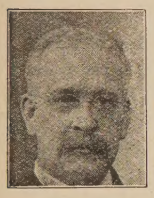
Look to God, pray, be glad and be thankful. Your religious viewpoint will give you all the help you need. God is a Father-Spirit, He has provided and does pro-

vide. I am God's, God is mine. All men are my brothers. I will help them. God is love, He will never burn or destroy souls after death. Punishment there may well be, but "All souls are Mine," saith the Lord. All men will finally be won into harmony with God.

Use your religion as a helpful, hopeful guiding force in your life. This is the sane use of religious healing. If your manner of living isn't morally right, if it isn't in accord with the laws of physical health, put these things right and then expect God to help you and He will. Be honest with yourself and God.

Make this the spirit of your life: "Every day in every way I will help make my fellow men healthier, happier and better." Jesus said: "Seek ye first the kingdom of God and his righteousness and these things shall be added unto you." And long ago Paul wrote: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Front Porch Studies



"I'M afloat. I'm afloat in an open porch!"—That is, I was afloat, until, after various adventures, I ran my craft ashore on the coast of Florida, and dragged it up "Halcyon Heights"—which "heights," be it known, are almost six feet above sea-level—and hooked it on to the front of my Miami bungalow, there to remain until my fickle imagination sets sail for another port of fancy. So the details of this latest voyage must be in a reminiscent mood.

The first thing I recall was being boarded by some very charming pirates while lying off New York. You can expect almost anything while lying (emphasis on the first syllable) off New York, and so I was not surprised to find that this band of pirates consisted of our Associate Editor and two charming young women who are the power behind the throne of the Empire State Church! Though they were not Baptists, they were good swimmers, and it was but a moment from the time they plunged from the dock at Liberty Street till they were alongside my porch, commanding me to throw up my hands. As the crew had thrown up everything else on the rather rough trip from Boston, I promptly threw up my hands, and the pirates came on board. I never fully realized the resourcefulness of the new Associate Editor until I saw him borrowing from one young lady buccaneer enough money to get us a fine breakfast, which we enjoyed while we discussed about all the interests of the Church, and outlined the successful policy of our paper. Our slogan hereafter will be "Votes for *some* women!" reserving the right of reasonable discrimination.

This was my last connection with civilization so far as personal relations go, and I was deeply touched by this practical expression of affection. Of course there was a whole boatload of humans on my elastic craft, and I had no doubt that among that motley crew I should find agreeable companionship, as I always do. I like the human tribe as a tribe, with all their faults and foibles I like men in all stages of development, but I preserve my right of selection when it comes to the more choice and intimate relations of friendship. So, though I watched with sadness the departure of my gentle and generous pirates, I held them psychological captives all the way, and they are still with me, loaded down with the chains of my affection, and so I voyaged on in good company.

It was not an exciting voyage, nor was it uneventful. You see I was following in the track of many other voyages; the water of the Atlantic was familiar and so was the shore line when we could see it. It was just shutting down dark when we were off Barnegat and the big light began to show; but I could see back of the light where my old friends Thomas Potter and John Murray, in the pine woods of Good Luck, were planning their campaign, not only to tell the people that all men were to be saved, but to get at the bigger job of saving them. It was only a few weeks before that I had been there with a group of kindred spirits to be renewed in spirit, and now here was I, newly commissioned, going forth with the "Good News."

The sea was so smooth it gave little promise of adventure; but the resources of a Front Porch when camouflaged as a big steamer are inexhaustible. There were all sorts and conditions of men, women and children, the only difference being that some were more different than the rest of us. There was a group of players on board going South to entertain the idle poor and the busy rich. Some of this troupe never left off being actors—to them "all the world's a stage" and the curtain is never rung down—and so one need but sit in his steamer chair and watch the heavy tragedian and the light comedian follow each other in quick succession, and ruthlessly shove the common people off the stage. As I watched I almost, but not quite, wished I was an actor, for then it would be so easy to possess and live up to all the virtues. This tragedian had a part, I learned, in which he fought single-handed a half dozen brutal bandits, and he waded in and smote them hip and thigh, also nose! He had absolutely not a thing to fear, because if any one really hit him, it would not only spoil his face—that was unimportant—but would queer the act, so the brave hero was brave unto the end, and then some, for he carried that face around with him until he got a new part. He carried it all around the ship, and I thought how fine to have all the sensation of the heroic without a bit of risk. I saw his picture afterwards in the paper, and there was that frozen heroism in his face. He did not mingle much with the rest of us, I suppose he feared he might inadvertently get real rough and knock some of us overboard!

The low comedian was not quite so bad, excepting when he was worse, but he surely did give us joy when he surrendered his breakfast at the rail, and the leading lady stood by and in her best stage voice repeated, "Every day in every way I am getting better and better!" And the comedian fiercely shouted "Oh, you go below!" Only that was not what he said, but we'll let it go at that!

There came a morning when we woke to discover

that, while the ship was far from still, we were not going ahead, and learned on inquiry that we were then off the coast of Georgia, but so far off that no land was in sight, and we were drifting. Fortunately the sea was calm, save for a long roll which was trying only to the sensitive. To me it was one of the pleasantest loafing places I have known. We lay there for ten hours with one or two brief breaks, when the engine which had failed us was given a try out. 'Tis something to grip even the hardened traveler, to be thus cut loose from all things substantial, for we were literally all at sea. In all that time not a ship came into view, not even a sea gull came over, but now and then a porpoise broke the monotony of the sea.

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(Points indicate the passage of several months.)

When trying to get anywhere it is good to stop sometimes, for the static period is a chief factor in progress. Here was our big ship with all machinery stopped. We were not still, for the ceaseless motion of the sea kept us going, but not going forward—up and down and sidewise and then back again, out of sight of land, just beyond the Gulf Stream, and well beyond the three mile limit. So why worry?

But no matter how wide the water or how restless the waves, we were on a dry ship; we were on American soil while on an American ship. Which raises the question, does not the three mile limit therefore extend to three miles around every American ship, whether she is tied up to the wharf in New York, Liverpool, China or the open sea? If so, we have but to launch ships enough to have world-wide prohibition!

You see when one is static, either voluntarily or of necessity, he is subject to queer notions, and some not so queer. Of course there is little do on a static ship, when she is not getting anywhere. We can sit in our steamer chairs and look and look and then look some more at the throbbing sea, and then it is such a good time to read if you can pull your eyes and attention away from the sea. But the library facilities of a coasting steamer are not excessive.

There was a book by Zane Grey which I grasped with delight, for it renewed my youth. He is what is called "a popular writer of the day." His name appears in nearly every periodical, always with his picture, until you begin to feel that his features are a fixed part of every wild-west landscape, and it gradually dawned upon me that here was a new style of autobiography, for a fierce battle with the largest mountain trout ever caught, or with the most bloodthirsty mountain lion in the zoo, simply forms a dramatic setting for the persistent appearance of Zane! But I was captured by the volume, for I soon discovered that there was very slight difference between this sumptuous volume and the little paper-covered books I used to read surreptitiously under the desk and behind the barn, and get soundly thrashed therefor. The only difference I see is that for the old time novel I used to pay ten cents, while for the book of pictures o' the author the charge was $2. So far as gripping literature goes give me the dime novel, where the author once in a while is considerately willing to get out of sight, whereas Zane can not give a picture of the sunset in the bad lands without having Zane always plastered against the foreground.

I had made the acquaintance of a Russian Bolshevik Jew. He was not attractive to look at but he was interesting. He had some Hebrew books, in which, thanks to two years intensive study of Hebrew under old Dr. Sawyer, I could make out a few letters. My Russian friend rested securely on the one proposition that it is better for one rich man to die than for millions to starve, but he overlooked the fact that those who killed the rich man had proved quite as selfish and cruel as other people.

However, it was interesting to get the point of view of a lot of parlor Bolshevists who are demanding a living from those of us who work for our livings—and theirs. He also brought a bundle of American papers of the kind I call "garbage can journalism," because they represent the type of man who goes to the home of a gentleman where there is every evidence of sanitary efficiency and esthetic culture, where all is useful and beautiful, and takes you by the sleeve and pulls you past all the beautiful and good, and leads you to the garbage can in the backyard, and pointing to it cries: "There you see civilization." It is a good garbage can, perfectly safe and sanitary, but some way it seems to me that there is something of more worth than burrowing in the depths of the garbage can. These papers exist but to stir up the contents of this life's garbage can. They are not constructive of anything good, but think that if they can stir up enough bad smell they can attract attention to themselves.

I did not read many of those papers, I was too familiar with them to want to pollute the pure air of the wide ocean, and so my Russian friend thought I was "a back number," and especially "a reactionary," but when I asked him to tell me what a reactionary was, he did not know.

Now I am a great believer in a stopping place, but not a staying place. Here was our steamer with a broken engine and it was a good idea to stop until repairs were made. I have personally broken down several times, and when I have tried to ignore the wearing out of machinery it has only resulted in greater damage and delay.

We came to a static period in our Church some years ago, and the cry of the iconoclast was, scrap the whole thing and get aboard a bigger and safer ship, and those with a rat-nature easily deserted. But some of the rest of us stuck and began making repairs, and those with a vision can see that we have got the machinery in order and now we are going ahead to bigger, better things. We recognized that the Universalist Church had a unique message. It stood for the highest and best things of God and man, and we have kept at this machine until we are ready to go, perhaps not anywhere, but somewhere.

So our engines were turning again and we were back on our course, and with another morning were looking at the Florida Keys and before long were landed at Key West, and there on the wharf I discovered my daughter, and together we crossed the many little islands which form a chain of coral and palms which dangles about the feet of Florida, and came to rest on our own Front Porch in Miami.

And then something happened, but that is another story. *F. A. B.*

Cruising Around a Changing World

IV Balboa and the Pacific

John van Schaick, Jr.

A HUNDRED miles southeast of us as we cross the Isthmus of Panama, Balboa made his famous journey of September, 1513, and discovered the Pacific Ocean. They crowned him with honors to begin with after the great discovery, and shot him on a trumped-up charge to end with, all within a period of four years. He was not the first pioneer to be shot for his pains, nor will he be the last.

Of all the Spanish explorers and discoverers, Balboa had the most romantic career and developed the most brilliant qualities. He hid himself in a cask of provisions from his farm that he might go with an exploring party from San Domingo. When the party failed in its mission the brain of Balboa, the stowaway, suggested a new objective—Darien on the Isthmus. When the second project came to grief through dissensions and Balboa was left in control, he conquered the surrounding country and "by bravery, courtesy, kindness of heart and just dealing gained the friendship of several native chiefs."

These are rather effective qualities in any century. Back there some four hundred years ago they resulted in one of the native chiefs telling Balboa about the ocean on the other side of the mountains and about the gold of Peru. Balboa took a hundred and ninety Spaniards and a thousand natives and climbed to the summit of the range and looked down on the Pacific. A few days later he waded in, took possession for the King of Spain and named it the "Great South Sea." One who reads this fascinating story, even after all these centuries, is thrilled with the joy of his success.

It was short-lived, however. As an impending arrest on a false charge started him off to perform some exploit to save his neck, so an arrest on a charge equally false ended him. The "Admiral of the South Seas," the "Governor of Panama," as the King had named him, was stood up before a firing squad.

I hope he had a sense of humor. It would have helped his Christian faith in that last hour. He goes down in history as "an able general, an excellent colonial administrator and a statesman of mature judgment and brilliant foresight." Better live forty-two years like Balboa than 142 years of the kind of life which would pull such men down.

Now we are ploughing through the Great South Sea of Balboa, somewhere along the coast of Central America, heading west more than north to clear the westward bulging line of this queer shaped North American Continent. Yesterday we had islands off to the starboard. To-day we have not even a sail.

This Pacific is something of an ocean. Balboa never knew what he took possession of. Ten thousand miles wide at the Equator, 29,300 miles from north to south, almost double the area of the Atlantic and with more than double its volume of water, it washes places as far distant as Australia and North America. They tell us that the depth is practically uniform at 2,000 fathoms all the way up the coast of North America along which we are now going. And in a changing world, the Pacific changes the least. It is about as it was in paleozoic times. "There is no reason to suppose that any part of the vast area now covered by the waters of the Pacific has ever been exposed as dry land." It is "a stable and homogeneous geographical unit clearly marked off around nearly all its margin by sharp, steep slopes."

It gives one a pleasant feeling to associate with the Pacific. It is calm and beautiful, its breezes are soft and delightful and it stays put. We can come back a million years from now probably and find it looking as it looks to-day. No revolution over yonder in Guatemala, no attack off in that other direction by Sun Yat Sen, no Bolshevik or Far Eastern Republic, will make the slightest difference to the Pacific Ocean. Better be buried here than in the cemetery of Havana, with its bone-yard in which are dumped the skeletons of the folk whose grave rent is unpaid. No American tourists can carry off souvenir patellas of the people who lie deep in the unchanging Pacific.

Immense, unchanging, limitless, are the adjectives which fit the Pacific. And we get a better idea of the size when we are told that it has in it at least 2,650 islands, most of them coral or volcanic. They are as big as Australia, as small as the little emerald we are just passing on our starboard side. Some have never been explored. And though keels have ploughed these waters since Balboa, vast areas are not visited at all except through accident. Once get out of the lanes followed by the traders and there is little hope of ever seeing a sail. Mystery, romance, tragedy, lie over such waters. Mystery tales of shipwreck, of pirates, of fugitives and of explorers come out of them.

It is this vast Pacific about which we at home talk a curious jargon. There are queer expressions in American newspapers about "control of the Pacific," about "possession of the lines of trade," about "a vast navy to rule the Pacific." How pitifully small such expressions seem out here on the bosom of the great deep, where we can look at night all the way from the North Star to the Southern Cross, and where we can sail around for a lifetime and not touch it all! How much room there is! There is space enough for everybody. And the nations and people alike who have thought otherwise, who have believed that it was crowded, who have thought they had to push—generations of them have gone like a gulp, but the old ocean goes on.

The Spain of Balboa once owned everything in sight. It owns nothing any more.

John C. Van Dyke, who has written appreciatively of the sea, says that "if one have any finer feeling in his soul it will come bubbling to the surface when he sees for the first time the Pacific. There is that in immensity which commands respect." With immensity there comes some slight sense of eternity. One begins to realize out here how God works.

The helpful thing about it all is that we are getting more willing to co-operate with a slowly evolving

universe. Usually we are obsessed with speed. We want our League of Nations now. We want Russia stabilized, Germany rebuilt, France quieted, and the United States made modest this year. The old Pacific seems to say to us—"The universe will go on even if you take a year or two more for it. Don't stop. But don't despair."

And probably most of us, who stop to think at all about it, find many of our personal worries and troubles settled for us by contact with this mighty sea. They fall into their right perspective. That is, they become very small.

The immensity of the Pacific helps us all.

Pacific Ocean, Feb. 1, 1923.

Vest Pocket Lay Sermons

XV Education

Agricola

TRACED back to its Latin roots education means the act of drawing or leading out. A strict adherence to the genius of written speech indicates clearly, therefore, that education is the development of faculties rather than merely filling the mind with knowledge. All good teachers, those who are proficient in the art whether by training or instinct, practise the method of mental culture rather than the process of cramming. Naturally the mind must have materials with which to work, facts of various kinds, abstract ideas and concepts as the mind grows older. But the emphasis is upon growth rather than mere acquisition, power rather than fulness.

Bacon says, "Reading maketh a full man." In after life we acquire materials for use as a builder needs stones for his structure; but in youth, the best period for learning, our ideal is mental alertness, strength, adaptableness, the regularity and precision of a well-oiled machine.

In a hundred ways education is necessary. In infancy there must be training of the hands and the feet, the eyes, smell, touch. In youth of memory, perception, reason, imagination. In mature age of judgment, knowledge of human nature, discipline of our powers, making use of events.

Moral education is of all kinds the most difficult and the most important. It is at once the dream of the philosopher and the despair of the statesman. We have made but little progress in marshaling the countless influences that motivate a soul, and in training the will to obey only the good ones. This is by all odds the most important work still remaining in the domain of ethics.

Not all education is obtained in the school room. The alert man or woman is constantly adding knowledge and acquiring power. Life itself is an educative process to those who have "ears to hear and eyes to see." The windows of the mind should open in every direction and receive fresh impulses in a thousand ways, from daily life, from science, from social experiences, from music and art. Some learn as long as they live, and many, such as Franklin and Lincoln, become truly educated who have studied books but little. The real test of the method is the amount of experiences and the number of facts assimilated and made valuable for life's uses.

Every teacher knows that repetition is the foundation method for impressions that last. Shout a statement loud and often enough and you will have plenty of followers and the continent will hear you. Not only wise teachers use this method, the founders of religions, the builders of states, employ it with unerring effect. In the recent world war, propaganda by means of constant repetition in the press and on the platform molded the thoughts and fired the hearts of people in every nation at war. Men have learned that ideas alone, however noble or true, will not conquer the world. Eventually we accept new ideas, new philosophies, new religions, new political systems, but if we are to advance at more than a snail's pace we must make use of skilful methods and constant repetition. To the wise man all of life's experiences become an integral part of his education. We grow, we gain in glory or fall in shame, we rise to the sublime heights of life or fail in our efforts, as we react favorably or unfavorably to the multitudes of influences around us.

The Influence of Movies upon Rural Communities

Klaas Oosterhuis

THE problem of the movie, that mushroom growth of modern society, is one that confronts with increasing force the thoughts of our more serious minded citizens. This is perhaps most true of our cities and larger towns, where articles are appearing in magazines more or less devoted to the public welfare, and sermons are being preached bringing home the evil effect upon society of the indiscriminate representation of some of its all too realistic deeds. The newspapers, though awakening to this menace, still carry advertisements of movies which they know to be detrimental to the moral progress of the community. The government of New York State has been impressed with the fact that something must be done to safeguard the moral life of the people under its jurisdiction, and has therefore appointed a board of censors for the purpose of approving those motion pictures best calculated to promote good character, and of suppressing those which seem likely to be harmful or degrading in their influence. The results have been inadequate so far.

No doubt there is great danger in the places where many men and women are grouped together, but they at least have the benefit of choice, if they are living in neighborhoods where they can select what pictures they prefer to see. It is in a measure their own fault

they elect a low grade type of picture. Many of the tter classes of houses are making a sincere effort to ow good clean dramas. But the resident in a rural mmunity, if he would enjoy himself in this way at , must often take what the only movie house in wn offers, the riff-raff which has been rejected by e city and which is, moreover, the only sort of stuff e poorer company can afford.

One is struck by the great ignorance of inhabi- nts in rural districts concerning the power for evil ielded by the presentation of some of these distorted ews of life They have no conception of the power suggestion on the average human mind, whether r good or bad, and the idea that a mere picture can e a constructive force among them I am sure rarely curs to them.

For the last two years or so I have been preaching churches in rural communities in various states of ır country. In all of these places, I must confess that have been shocked by many of the pictures shown. have come to the conclusion that this problem is not ıly very serious, but is probably almost hopeless in ich districts.

I have attended the movies quite regularly for me time, and I have seen very few shows so far which uld be called either inspirational or, indeed, in the ast helpful, as a basis of conduct for our youth. I m not exaggerating in the least when I say that no ss than fifty per cent of these should never have een permitted on the screen at all. I could not ttempt to recall all of them specifically, but there is ne that stands out in my mind as singularly unfit to e shown anywhere. It is called "Behind the Door." ts story is as follows: The hero is a German-American ho has served in the U. S. Navy during the Spanish- merican war, and who is now living in a rather mall community, and has fallen in love with a beau- iful American girl. Her father objects to their ıarriage, because he has already selected a husband or her. In 1917, when our country enters the world ar, our hero joins the navy, and is given command f one of our battleships. Before he joins the navy he ıarries his sweetheart in secret. When her father ears of her marriage he turns her out of the house. he is able in some mysterious way to get on the attleship of which her husband is captain, and hides erself there until they have reached the high seas. he then makes herself known to her husband, who is oth surprised and pleased. The ship, attacked by a erman submarine, sinks, our hero and his wife being ble to save themselves in a lifeboat. After a couple f days drifting on the high seas without food they catch ight of a submarine, and are able to draw its atten- ion. Soon we see the submarine attaching the ife boat. The commander sees the man and woman, ecides to take the woman only, and leaves the usband to the mercy of the sea. Our hero swears by he heavens that if he ever gets hold of the commander e will skin him alive.

The picture goes on to show how the commander f the submarine takes the woman to his cabin, where e forces kisses from her and wrestles with her in order o satisfy his beastly lusts. Finally the lights go out or a few seconds, and when they come on again we ee the woman disheveled and distraught, the com- mander gloating over her. Then follows a hideous scene, saved only by the lights going out once more and leaving the most to the imagination of the audi- ence. The woman is in the hands of the crew.

Our attention is again turned to our hero, who has been able to reach the American shores, and has received command over another battleship. Again we meet him on the high seas. This ship is also at- tacked by a German submarine, but this time it is victorious. We see the crew swimming around the battleship. Our hero recognizes one of them as the commander who had stolen his wife. He dives into the water and returns again with his prisoner, takes him to his cabin, and treats him like a gentleman. Gradually he is thus able to draw from his lips the story of his wife on the submarine, and learns that she died from the effects of the abuse of the members of the crew.

Our hero now reveals himself. The commander is tied behind the door, and his enemy starts to skin him alive, but the man dies before the job is finished.

I will admit that this is the worst movie I have ever seen, but there are plenty almost as bad. I can not understand how the board of censors could have placed its seal of approval upon such a picture. First of all, it breathes hate, at a time when we should preach love. Then it surely is not necessary now, five years after the war, and while we are actually at peace with Germany, to keep on poisoning the minds of our children against its people. Secondly, from the moral point of view the picture is, to say the least, not inspiring to its beholders. It leaves the obviously horrible to the imagination. We know that the child enters into his mental life by the gate of suggestion, but that the adult often lives largely by it. Perhaps the board does not recognize such facts, though they are known to every one who has the slightest knowledge of modern psychology. Passion of the baser sort is commonly understood to be roused by even the slightest hint.

When I saw this picture I could no longer remain silent. I went to the manager of the house, and pointed out to him the indecency and consequent immorality of the whole thing. "It was against the teachings of Jesus," I said to him, "against all the moral idealism we are trying to hold before our young people." I offered to stand half the expense if, when he had another of the kind, he would keep it from the public.

Judging by the behavior of the people during the following week I am sure that much ignorance pre- vails among the population of our small towns. I was accused not merely of pro-Germanism, but of being a German spy, and threatened with being tarred and feathered. The trustees of my church even at one time demanded my resignation, and the sheriff, through one of the members of the board, let me know that the best thing I could do was to leave the town as soon as possible. Human nature hates to admit that it is in the wrong, and its defense mechanism is often some such conduct as the above. The kindest thing that one could say is that they acted in blind- ness to their own best interests, and those of humanity.

I had determined, however, to fight this thing, and I did not run out of town as they expected me to

do after slandering me and discrediting my motives. The Methodist minister supported me in my criticism, which, no doubt, helped in the sobering up process. By the end of the week I had been accused of every crime in the calendar, except actual murder. The trustees had accepted all the talk floating around as the gospel truth, and, without giving me a hearing, demanded my resignation at once, regardless of a written contract for a year. A few sensible women, however, could not accept this dictum of my trustees as just, and they were able to force my board to call a second meeting of the members of the church, where I was invited to give my side of the case. I did this, pointing out the failure of my trustees to back me up in this critical situation. I tried to impress upon their minds the great harm that is done by showing these cheap, immoral, unethical pictures to our children and young people, how such pictures stand materially in the way of real social progress. I said that I did not care so much for the adults, because I know that you can not teach an old dog new tricks, but I emphasized that it was our duty not only as church members, but as members of the community, to create in it a mental, moral, and spiritual atmosphere, which would not only be a credit to ourselves but to our children to come. As members of the church we must apply the teachings of Jesus to every day life, and preach love instead of hate. The result was that the trustees withdrew their request for my resignation, and I continued preaching in the same town.

One thing I have come to realize is this. We evidently can not look for much help in this matter from the state board of censors. They appear to be sleeping on the job, or else really have no sense of their power over right and wrong thinking. We must have a thorough education of public opinion against this sort of pictures. Only when public opinion becomes indignant at such pictures as I have just outlined, will producers stop putting them on the screen, and state boards of censors cease approving them. It behooves us to do all in our power to stir up sentiment in this matter, for, after all, we, the people, are responsible for the character of our recreation, and its effect on the lives and hearts of the coming generation.

Dr. Newton and Convocation Week in Bangor

Ashley A. Smith

THE varied and brilliant attainments of Dr. Newton were never seen to better advantage than in five lectures under the general title, "Towards Christianity," which were delivered in Bangor during Convocation Week, Jan. 29-Feb. 2, in conjunction with such other speakers as Bishop Francis J. McConnell of Pittsburgh, Dr. Willard L. Sperry, Dean of Harvard Divinity School, and Dr. C. A. Dinsmore of Yale University. This Convocation of the Bangor Theological Seminary has been an annual event for nearly a generation in our city, and for the first time a representative of our Universalist Church was on the program. When it is understood that in past years men of the standing and capacity of Ex-President Taft, Prof. Bliss Perry, Dr. Newell Dwight Hillis, Dr. Cadman, Dr. Van Dyke, and Dr. Crothers have been the speakers, it will be seen that it was no small honor for our Church to be represented in the person of Dr. Newton.

With the quiet and easy audacity of spiritual genius our great preacher held the attention of the great throngs of people that came to hear him speak on such subjects as "The Revelation of Christ," "The Gospel and the World," "The Redemption of the Church," "Science and Salvation," and "Towards a Christian World." At the last lecture of the course a distinct and spontaneous ovation was paid to Dr. Newton by the rising of the vast congregation in appreciation and applause of his radiant personality and untiring labors during the Convocation. For he had taken upon himself other lectures in addition to those of his special course, in the absence of John H. Finley, LL. D., of New York City, who was unavoidably held at his desk with the *New York Times*. Three lectures in one day given by Dr. Newton just to "help out" a program sadly embarrassed by Dr. Finley's regretted absence, shows the capacity and courtesy of the man.

Dr. van Schaick has so brilliantly written of Dr. Newton at Washington in a recent number of the *Leader* that it is unnecessary, and even superfluous, to dwell upon our great preacher's appearance and triumph at Bangor, and especially is this true as many of his subjects were the same as those considered by him at Washington.

Boileau once remarked that "a new thought is a thought which must have come to many but which some one happens first to express." This remark rather suggestively outlines the lectures of Dr. Newton in the Convocation course at Bangor. He left the stone-walled fields of the commonplace and led an audience of all kinds and creeds into "green fields and pastures new," and so fulfilled Walter Bagehot's dictum that "a statesman in order to be most useful to his community must combine common ideas and uncommon ability." For it is as a spiritual statesman or international ambassador, not of the "letter that killeth but of that Spirit which giveth life," that Dr. Newton is famous and beloved in two continents, as the exponent and interpreter of what Mrs. Browning called universe religion.

During these lectures I found myself thinking that here was a soul—not a voice merely—speaking to us. A deep, clear soul like one of those mountain lakes of Maine, stilled at evening, reflecting the tremulous stars of the twilight. But often, too, one thought not of the twilight but rather of the rose of dawn touching rugged Mt. Desert set in its silver sea. But this rhetoric of mine must not lead any one into thinking that it was poetry alone. Often Dr. Newton's words were as sharp and incisive as Roosevelt's. Often they reflected the shrewd and practical wisdom of Franklin combined with the lambent humor and drollery of Clemens. The distinctive and pervasive atmosphere, however, was always that of spiritual insight and

mysticism, so that I was not surprised to find a new meaning in those words, which came to me very often, "the words that I speak unto you they are spirit and they are life." Phillips Brooks once said that preaching was "the communication of personality." If so, this was great preaching that we enjoyed together in Bangor. The c urch of our Universalist name was honored by his presence; and in this community hundreds of many other names will cherish the memory of his sojourn with us.

Representative Universalists

I Greeley McGowin

SOUTH Alabama produces McGowins in about the same way it does Long Leaf Pine. Their tribe is numerous. For the most part, they have been identified with the Universalist Church. Occasionally, one forgets his bringing up and wanders away. Occasionally, also, one becomes so intensely interested in the Universalist Church he

GREELEY McGOWIN

is ready to give his time, energy and money to the promotion thereof.

Such a one is Mr. Greeley McGowin. In the little town of Chapman, where he directs the operations of one of the largest lumber mills in the South, every one knows just exactly where Greeley McGowin stands religiously. Furthermore, it is mighty seldom that any of the big buyers who come down from the East and the North get away without learning something of Universalism.

I have known Universalists who did not want their business associates to know they belonged to the Universalist Church. Not so Greeley McGowin. To him Universalism is the way of salvation, and the solution of every real problem with which humanity is confronted.

To really know Mr. McGowin one should see him as he looks after his business interests; should visit him in his home and understand his attitude toward his church. He doesn't need to have Harry Lauder tell him "It's nice to get up in the morning." He knows it. For many long years he has been getting out with the "peep o' day." He mingles with the mill hands as they go to their work, and takes an early look over the entire plant to see that everything is starting off as it should. In his office he will tell you: "We have a very decent community here. The boys are mostly industrious, peaceable citizens." This is the kind he likes to employ. He has no use for the lazy man, for the fighting, squabbling, carousing kind. Through a host of magazines, pamphlets, circulars, and the attendance on numerous conventions, he keeps in touch with the great business world, and the relation of the lumber trade thereto.

But Mr. McGowin doesn't talk business very much. Rather, he loves to have you visit him, sit down and talk over religious and social matters. And you are always welcome. The great house stands open to receive you at any time you want to "stop by." I recall the first time I ever entered his house. He had never seen me nor I him. Getting off of a late train at Chapman one night, I inquired the wa to his house and rang the doorbell. Mr. McGowin himself answered the summons. He opened the door, held out his hand, and said "Come in" before I had a chance to make myself known. He afterward explained that any "decent looking fellow, coming to his house, was expected to come in and make himself at home."

One does not often encounter a finer family than inhabits this home. The two older boys are graduates of the state university. One of them has won a Rhodes scholarship. Both of these boys are now in Oxford, the third son is in the state university, the daughter is in a private school and has already been registered at Vassar. Then there is Nick, who sings in church as though he thoroughly enjoyed it, and who some day, as a D. D., will outshine all the others. And presiding over and shedding a warmth of welcome and hospitality throughout the whole household is "Miss Essie"—Mrs. McGowin. One will visit in many homes before he meets again so delightful and charming a hostess.

After all, it is difficult to tell which is Greeley McGowin's vocation, lumber, hospitality or religion. Certain it is he gets through with his business as soon as he can, takes his hospitality as a matter of course, and

then settles down to religion. He likes to interrogate the minister about his sermon; and if he can find in it any peg on which to hang his hat he will keep that sermon under his hat for a long time. He will lecture layman or minister on "Universalism and Americanism."

These two are enough for any man to teach or preach. Let all other "isms" alone. These are the two things in which Mr. McGowin thoroughly believes, and he is giving to the country some mighty good Americans, and he is doing his bit to develop Universalism. So, from the little mill town of Chapman, in South Alabama, he is sending something more than lumber out into the great wide world.

In Re Conditions of Fellowship

Edward A. Lewis

ON my desk lies a clipping from the *Christian Register* in which the editor says that theological opinions and doctrines are "cardinal in importance."

I believe there should continue to be much teaching of the present Universalist and Unitarian theology, especially in certain districts. But should these doctrines be the *basis of fellowship* in our liberal churches?

The people of this generation, in many communities, are not interested in theological discussion. They are not afflicted with the mental distress which the brimstone doctrines of a once popular evangelical Orthodoxy so vociferously expounded. Consequently they feel no need for the theological headache-powder which Orthodox Universalism has to offer.

The fact is, as I see it, many people are tired of the whole theological fuss and want to hear no more about it. Many "evangelical" churches recognize this fact and genially avoid any reference to the distasteful subject.

Some of them seem at a loss for a substitute and grasp at motion-pictures, light lunches, and radio concerts in a desperate effort to retain their members and attract more.

But this is not religion. Neither are the effusions of the Rev. John Jennison Drew, M. A., D. D., LL. D.

There are many celebrated definitions of religion which are as meaningless as they are mellifluous. But the words of Horace J. Bridges are in another class. "Religion," he says, "is the focusing of enlightened attention upon the sources of the supreme blessings of life, to obtain them and to secure their permanence and increase."

We boast about having the religion of *to-morrow*. But the religion the world needs *to-day* is not based upon speculations about an unknown possible future life. It is concerned primarily with the task of applying the eternal principles of justice and love to the social as well as the individual life of humanity here and now in order that a larger number of people may have a chance to obtain the "supreme blessings of life."

Holding this view of religion I am inclined to feel that opinions in regard to speculative theology should not be made the basis of church fellowship.

In a church which looks for its leadership to one who came that all men might have life and have it abundantly, should not the sole condition of fellowship be: A desire to know the truth and to help all men to a growing character and richer, joyous life?

Substituted Morality

Alpheus Baker Hervey

THERE is nothing more characteristic of the shifty ways of Orthodoxy in dealing with the fundamental problems of life, than this one of substituting the superabundant morality of Christ for the lack of it in the sinner.

The professional soul-saver is much like our kind neighbor the druggist, who, if he hasn't in stock what you ask for, assures you very confidently that he has something "just as good," only that the soul-saver will declare that he has something far and away better than the very faulty morality of the common man. It is the morality of God, for Christ is God, therefore perfect in quality and infinite in quantity, which he will substitute for what you lack. Just take that freely, it is without money and without price, and you will be a well man and your soul will be saved. There is nothing more to be done. Or to shift the figure, put on this "robe of his righteousness," white as wool, in the place of your filthy garment of personal morality, all rags and tatters, and you will be suitably clothed to sit down with saints and angels at the table of our Lord in Heaven.

But the poor wretch of a sinner may ask: "But what about the many and grievous sins I have committed along with my few acts of righteousness?" He will be told, "Jesus paid for all that by his death upon the cross. That account is settled. Don't worry. You have shifted your penalty upon him and he has transferred his morality to you."

Now all this seems very simple and easy. And it is. So it is no wonder that probably not more than one out of a thousand Christians but has been very glad to accept it.

But unfortunately it doesn't work. It can't be done. The nature of man and the nature of God's moral laws make it impossible. As a matter of fact moral qualities and moral merit and demerit can not be shifted from one person to another. They are absolutely untransferable. To this all human experience testifies. My neighbor may rejoice at the good deeds I do, or be made to suffer by the evil, but in no possible way can the merit of the one or the blame of the other be transferred to him. They belong to me and to me only.

But will this fact be likely to make a difference with the popularity of this phase of Orthodoxy? Prob-

ably very little, if any. It is a confidence game, a "gold brick" without any doubt, though the worker of it and the victim may be equally innocent of the fact. I assume that they are. It is inconceivable that good men all over the world should be knowingly deceiving their fellow men in such a grave matter. But as a fact the "merits of Christ" and the "blood of the Lamb" have no value to me whatever in the way Orthodoxy applies them, though the heroic death of Jesus on the cross may be, and is, of inestimable worth to me as a moral inspiration, and an example of what every man should be willing to do and endure in the defense of truth.

It is worth while to take notice of the fact that Jesus seemed to know nothing of this fantastic scheme of substituted morality. At all events he said nothing about it. In all his teaching he assumed that every man was alone responsible for his deeds be they good or bad, that the reward or penalty was personal and certain. More than that he laid all his emphasis upon deeds and not words, not professions, not formal religion.

Witness his scathing denunciation of the "scribes and pharisees, hypocrites," in the twenty-third chapter of Matthew. It is their deeds he judged them by, and damned them for, and they were made all the blacker by contrast with their pious words, their religious professions, their sanctimonious demeanor. There is no hint here of a substitute morality to make up for their crimes.

In another place he says: "Ye shall know them by their fruits," and again, "Not every man who saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." And again he spoke of the man who heareth his words and doeth them, comparing him to a man who built his house upon a rock, but the man who heard and did them not to the man who built his house upon the sand which the storm beat upon and destroyed.

In the great judgment scene in the twenty-fifth chapter of Matthew it was those who had done something for "the least of these his brethren," when they were destitute or in prison, that he set on his right hand, and those who had done nothing he sent away. With him it was all and always a matter of *doing*—not of saying or seeming only.

It is really no wonder that Jesus never said anything about this scheme of imputed or substituted morality. It was not invented till a long time after his death.

A Lengthening List

A Greatly Increased Number of Sunday Schools Are Contributing to the Mission Work in Japan

HERE is another record of honor. It is a list of the schools that previous to February 1 sent in their offerings for the support of the work that our denomination is doing in the Far East. Some schools have not found it convenient to take their collections at the recommended dates and some treasurers are still holding the amounts contributed. This is not, therefore, a complete report, but just a beginning. It shows much larger gifts than in other years.

The glorious fact is that about half of the schools listed below are entirely new as far as the Japan offering is concerned. So the blessing of generosity is being spread throughout our Zion.

It is to be understood that, of the money received, thirteen hundred dollars goes for the support of the Sunday school missionary, while the rest is given to the General Convention to help support all its enterprises in Japan.

Adams, Mass.	$ 1.90
Akron, Ohio	15.61
Albion, N. Y.	13.17
Anderson, Ind.	2.50
Annisquam, Mass.	3.00
Ariton, Ala.	1.80
Arlington, Mass.	19.60
Assinippi, Mass.	1.00
Attleboro, Mass.	26.32
Avon, Ill.	10.00
Bangor, Me.	20.00
Belpre, Ohio	6.35
Binghamton, N. Y.	5.00
Brattleboro, Vt.	4.35
Brewton, Ala.	5.00
Bridgeport, Conn.	11.26
Bristol, N. Y.	6.20
Bryan, Ohio	3.35
Caledonia, Ohio	5.00
Cambridge, Mass., First	15.00
Canandaigua, N. Y.	8.00
Canton, N. Y.	11.40
Central Square, N. Y.	16.49
Chapel Corners, R. I.	10.00
Chattanooga, Tenn.	2.50
Chicago, Ill., St. Paul's	17.39
Chicago, Ill., Redeemer	8.21
Cincinnati, Ohio	16.33
Claremont, N. H.	10.00
Clarendon, N. Y.	3.50
Cleveland, O.	22.16
Clinton, Ill.	2.80
Columbus, O.	18.69
Conover, O.	1.25
Cooperstown, N. Y.	5.01
Danbury, Conn.	5.00
Deep Run, N. C.	.78
Dexter, N. Y.	2.00
Dover-Foxcroft, Me.	7.25
East Dixfield, Me.	1.61
East Boston, Mass.	5.00
East Liberty, Mich.	3.59
East Providence, R. I.	10.42
Eastham, Mass.	5.00
Easton, O.	3.20
Edwards, N. Y.	2.50
Elgin, Tex.	3.60
Fitchburg, Mass.	17.55
Galesburg, Ill.	16.00
Galveston, Ind.	10.40
Girard, Pa.	14.30
Gloucester, Mass.	10.40
Greensboro, N. C.	2.50
Greensville, O.	2.55
Guilford, Me.	4.00
Harrisville, R. I.	5.20
Hartford, Conn.	11.00

Haverhill, Mass.	25.00
Henderson, N. Y.	1.50
Herkimer, N. Y.	1.45
Hoopeston, Ill.	20.47
Hudson, N. Y.	4.80
Indianapolis, Ind.	10.40
Kent, Ohio	8.00
LaCrosse, Wis.	2.35
Lawrence, Mass.	20.00
Leroy, Ohio	5.38
Leroy, Ill.	2.63
Little Falls, N. Y.	30.50
Litchfield, Ill.	5.05
Logansport, Ind., Clara Barton Class	1.10
Lockport, N. Y.	4.86
Lowell, Mass., First	12.00
Lowell, Mass., Grace	37.65
Lynn, Mass.	39.29
Ludlow, Vt.	3.50
Macedon, N. Y.	15.20
Manchester, Ind.	2.40
Marlboro, Mass.	2.86
Marlboro, N. H.	7.65
Malden, Mass.	7.45
Markesan, Wis.	5.00
Medford, Mass.	10.40
Medford Hillside, Mass.	2.11
Methuen, Mass.	7.00
Melrose, Mass.	20.25
Miami City, O. (Troy)	2.10
Middleport, N. Y.	10.40
Milford, Mass.	10.25
Milford, Ohio	7.20
Minnesota Sunday School Association	40.00
Minneapolis, Minn.	15.17
Minneapolis, Minn., Tuttle	4.12
Mitchellville, Iowa	6.40
Morris, N. Y.	3.00
Monson, Mass.	3.00
Mount Pleasant, Iowa	11.25
Mount Vernon, N. Y.	7.85
Mukwonago, Wis.	5.00
Nashua, N. H.	5.00
New Haven, Conn.	20.38
New Bedford, Mass.	20.00
New Madison, O.	11.90
North Weymouth, Mass.	10.40
Newark, N. J.	10.55
Norwich, Conn.	11.21
Norway, Maine	10.00
New York City, N. Y., Divine Paternity	11.74
Nunda, N. Y.	20.00
Oakland, Cal.	6.25
Oneonta, N. Y.	5.00
Pawtucket, R. I.	12.10
Pasadena, Cal.	9.05
Peoria, Ill.	12.19
Peabody, Mass.	11.00
Pittsfield, Me.	19.47
Philadelphia, Penn., Messiah	15.07
Philadelphia, Penn., Restoration	8.60
Pigeon River, Sunburst, N. C.	2.00
Plymouth, Mass.	5.00
Potsdam, N. Y.	4.50
Portland, Me., First	19.52
Providence, R. I., First	13.42
Providence, R. I., Mediator	11.31
Quincy, Mass.	5.00
Reading, Penn.	18.40
Rockport, Mass.	22.41
Roxbury, Mass.	17.00
St. Albans, Vt.	1.56
Salem, Ind.	5.60
Salem, Mass.	15.19
Santa Paula, Cal.	12.12
Sangerville, Me.	3.00
St. Johnsbury, Vt.	12.85
Scarboro and South Buxton, Me.	4.17
Schuyler Lake, N. Y.	2.00
Scranton, Pa.	10.00
Somerville, Mass., First	12.00
Somerville, Mass., Third.	10.00
Smithton, Pa.	4.12
Southold, N. Y.	6.00
Sharpsburg, Ill.	2.28
Springfield, Mass., St. Paul's	15.07
Springfield, Mass., Second	5.00
Springfield, Vt.	8.00
Stamford, Conn.	11.27
Stafford, Conn.	10.20
Standing Stone, Pa.	.51
Stockton, Ill.	14.00
Stoughton, Wis.	5.00
Swampscott, Mass.	13.70
Syracuse, N. Y.	17.50
Taunton, Mass.	5.40
Towanda, Penn.	10.40
Utica, N. Y.	10.00
Valley Falls, R. I.	6.22
Victor, N. Y.	4.50
Waltham, Mass.	14.42
Washington, D. C.	7.06
West Gloucester, Mass.	2.25
West Paris, Me.	10.00
Westbrook, Me.	15.26
Weymouth, Mass., First	5.00
Woodsville, N. H.	10.40
Worcester, Mass., First	15.00
	$1,580.90

Social Work at Our Blackmer Home

Matsu Koyama

JAPAN to-day is not at peace. The new ideas are coming in. There are new lights; some true and some false. It is a time of confusion, a time of great and continuing unrest. The best and the worst are possible. Especially so among young people. The problem of social intercourse of young people is outstanding one. Therefore, to-day, the attainment of social peace is a vital need. The task of such requires supreme wisdom. At this time it is hopeful to realize that Japanese to-day are putting more time and thought to better the condition along the line of social service. In the city of Tokyo, there are two or three prominent neighborhood houses and playgrounds, giving the opportunity for education as well as recreation to the young people and children in their respective neighborhoods.

Therefore we think it is very significant that we purpose, by friendly intercourse, that young people and the children who live in our neighborhood should also have the same opportunity for the supplemental

education and recreation to develop them into men and women with sound characters and high ideals.

As a means to obtain such purposes the following branches of work are the things which we are permited to do with the present equipment.

1. Sunday school activities. The group of young people is our chief material to work out our ideals. In Sunday school the most important and vital teaching of life is told.

2. The playground. The activity of playground is very promising. We have already found out by our several trials with the children that when there is a leader who leads them in their play there come more children. For to have more children means to be able to reach more families, for we think it is the nearest and the most natural way to get in touch with mothers and homes of our neighborhood, without whose help and understanding and co-operation we can not carry our work with the children to its full meaning.

3. English classes. There are at present three English classes, each having two sessions a week. Already we see the hopes in boys, especially the boys of thirteen and fourteen years old, who have been the problem among the teachers of the playground because of the difficulty in managing them in the yard; by closer intercourse with them through English classes they seem to understand our intention. To Japanese English language means a great deal, and to be able to speak or write English is the greatest thing. In high schools English is one of the important courses of study. The parents who are able to pay tuition for the English lesson for their children send them to private teachers. One of my boys' mother came to me and after expressing her gratefulness for her boy said she is more than glad to buy a book for his lesson when it is needed.

Above are the three different branches of work which we are actually doing at present. As has been said, to have better understanding and to secure confidence of the homes of children, the workers try to make calls on different families.

A certain American who lives in Tokyo said she never had the mildest winter like the last one, and never the hottest summer like this year, and the dryest fall like the one we are having now. True, we have been having some lovely days and the children are enjoying the glorious time playing about the yard of the Blackmer Home.

But to us it is a serious question what we will do when the cold winter comes and that piercing wind and drizzling rain and sometimes snow drive us all indoors. I often visualize a house while I am playing with children or working with them in a class room of the old building, the house which is built purposely for the community service, the house where is packed with happy-faced children, the enthusiastic young people and the mothers each enjoying his or her wonderful opportunity which is given to them by the name of Universalism.

Sometimes I feel my hands are tied down without any suitable place to work with. But my joy is more than doubled to realize the time when the friends in America has promised us to give us a new building in near future. When this "*near future*" will be? Will it be a year or two years? Surely it could not be over half a year.

* * *

CHURCH ADVERTISING PAYS

To the Editor of the Universalist Leader:

During my ministry I have paid print shops hundreds of dollars for printing. I have known it to pay often the church I have served 100 per cent. The church can learn a lot from the business man who is a "live wire." I am a constant reader, perhaps I should say a student, of newspapers and all kinds of advertising. One can learn a lot from such advertising. Once church advertising was not regarded "dignified" and the minister talked about "being too modest to rush into print."

Those days have passed. Now all big, active churches spend hundreds for advertising religion. Why not? Is not religion something worth-while?

To get business the merchant advertises—and as a rule, the bigger the advertising from print shop, the more business. Here is a lesson for the church.

If I were a layman and had anything to say about the business of the church, I should regard it as good business for religion to put at least 10 per cent of the income of the church into advertising.

A friend in Fort Plain the other day handed me a clipping from a paper which has inspired the above words. The clipping says:

"Isn't it funny? Man wakes up in the morning, after sleeping under an advertised blanket, on an advertised mattress; takes off advertised pajamas; takes a shower in an advertised tub; shaves with an advertised razor; washes with advertised soap; powders his face with an advertised powder; dons advertised underwear, hose, shirt, collar, shoes, suit, handkerchief; sits down to breakfast of an advertised cereal; drinks advertised coffee; puts on an advertised hat; lights an advertised cigar; rides to his office in an advertised car on advertised tires, where he refuses to advertise on the grounds that advertising does not pay."

Yes. Isn't it funny?

Herbert Frank Moulton.

* * *

CHARACTER AND THE SOCIAL ORDER

To the Editor of the Universalist Leader:

May I offer comments upon the recent statements of Mr. Hugh Dunbar, who thinks character is dominated by economic interests to an extent sufficient to justify the theory of economic determinism?

Mr. Dunbar says that personal character had little to do with the action which men took in the Civil War. "The slave-holders were all on one side, the side on which their bread was buttered." This is not the fact. While self-interest affected and often degraded character, slave-holding commonwealths sided with the anti-slavery side and hosts of slave-holders helped the Union cause. Maryland, Delaware, Missouri, West Virginia and Kansas are illustrations of the fact. Character determined the line-up in the Civil War to a degree sufficient to preserve the Union. Character among the English wage-earners, though the economic interests of those wage-earners inclined them to side with the South, was a great factor in the final victory of the North.

Mr. Dunbar is again careless in statement when he says: "Who are chiefly responsible for adding such 'ells' to our 'social structure' as Workman's Compensation and Old Age Pension laws? All the good people? No, the trade-unionists. Who constitute the backbone of the opposition? Wicked people? No, the Associated Industries." In fact the trade-unionists never, of themselves, added any laws to our social structure. They probably never had a working majority in either house of any commonwealth in the United States. Who passed the laws improving the conditions of labor? The people who never belonged to a labor union, most of them not of the wage-earning class. What induced them to pass such laws? Character.

Men of high character, employers of labor, helped, often quietly, to pass laws beneficial to the wage-earners. They do not wish strife with their fellow employers, but practically all victories for sanitation and for humane conditions have been won by men the majority of whom never belonged to a labor union or had any direct economic interest to serve by supporting humane legislation, save as they benefited by the fact that all humane legislation is economically profitable to all in the long run.

May I add that he who believes mankind is controlled by economic self-interest is logically opposed to him who believes that mankind is controlled by a Universal Mind the dominating purpose of which is love?

The man who believes economic self-interest controls, if he follows the logic of his belief, finally becomes an atheist, denying that man is an integral part of God the Father, whose nature is love, and naturally affiliating with Emma Goldman and the controlling Russians who killed the priests, or made them laborers, and looted the churches.

Owen R. Washburn.

Marlboro, N. H.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of Leadership

AND Keturah we went unto the Orchestra. And I counted the Musicians that were upon the Platform. And there were Sixteen First Violinists, and Sixteen who played the Second Violin, and others who played upon Violas and Violoncellos and Double Bass Viols. And beside these were Flutes and Oboes and Instruments of Brass, and many more. And the whole number of them was Ninety and Six. And in the back row was a man who was Boss of an Whole Show, such as it was. For he had Three Kettle Drums, and a Snare Drum, and a Big Bass Drum, and a Pair of Cymbals, and a Contraption with Bells and Triangles and Metal Bars and other Instruments of Percussion.

Now, in my boyhood I knew no such man, for the shows which I attended were in a Little Town, and I lived on Main Street, hard by the Town Pump, where my Father had his Office. For he was a Physician, and a Good Man. But when John Clink's band went down Main Street, there was I, following along after the man who played the Bass Drum. For I verily thought within myself that the man who made so much Noise must be of Great Consequence. And if there had been in John Clink's Band a drummer such as he who is in the Orchestra, then verily I had thought him a Very Great Man.

But I considered as I sat with Keturah that the man with the Traps is not the leader of the Orchestra, nor yet the man who Tortureth the Tuba, nor the man who worketh his arm like a Pump Handle on the Slide Trombone. Yea, the man who leadeth the Orchestra maketh no noise at all. He standeth upon a Small Box, the half of a Cubit in height, and he holdeth in his right hand a small stick, and he waveth his arms, and the Musicians play when he pointeth his finger at them, and keep silent when he showeth them where, and they peep not save as he directeth. Yet unto the unenlightened, it would seem that he Cutteth Very Little Ice.

Now I thought of this, and how men mistake concerning it. For they think that the way to leadership is the Making of a Great Noise. But the Drummer Leadeth not the Band, neither doth any man who playeth the instruments that make Noise.

For I am very sure that there are some men who, if they understood this Mystery, would modify their method.

For I have seen Great Pretense of Power, and Much Noise of Authority among the feeble, but men of Power are Modest.

* * *

THE BUILDERS

Like one who builds a stairway as he climbs,
We fashion with the years our upward way,
Building on the truth of vanished times,
Building from the dark into the day.

Behind the toilers on the areas high
The millions follow through the countless years,
Sensing the beauty of a nobler sky,
A day of brotherhood that ever nears.

Though now and then in darkened centuries,
The hammers seem to cease their steady ring,
Far up the Dreamer toils whose vision sees
Beyond the night truth's holy morning spring.

With every level reached, a fairer view
World-spread the earnest toilers see,
And far above, in God's unfathomed blue,
The shining towers of eternity!

Arthur Wallace Peach.

* * *

REV. FRANK HERBERT BILLINGTON

After a long and painful illness the Rev. Frank H. Billington passed away at his home in Gorham, N. H., at about Christmas time.

Mr. Billington was born in Worcester, Mass., in 1874. He was educated in the public schools of that city and at Cushing Academy and Bates College, and was ordained in the Methodist Episcopal Church by Bishop Goodsell in 1901. He was never satisfied with the Methodist Church, because of his liberal views, and in 1905 his ordination was recognized by the Unitarian Church. He then preached in Carlisle, Mass., for five years and while in this town was chairman of the building committee which erected a fine colonial parish house, chairman of the school board, library trustee and town clerk. At the end of this pastorate he sought and found fellowship with the Universalist denomination, and became pastor of the church at Abingdon, Mass., which prospered under his devoted ministry. From there he was called to New York City to organize a Universalist church at Washington Heights. His next parish was at Waltham, Mass., where he

proved his loyalty to the denomination by the zeal he displayed in raising Waltham's full quota in the million dollar drive. From Waltham he was called to Gorham, where he became particularly interested in school affairs. He was a member of the Gorham Blue Lodge F. and A. M.

Mr. Billington is survived by his wife, Leola C. Billington, a licensed Universalist preacher, and a son, Hawthorne Billington. Rev. George F. Fortier conducted the funeral services at Gorham, and Dr. Charles Conklin performed the services at Carlisle, where Mr. Billington was buried.

* * *

REV. JAMES H. LITTLE

The Rev. J. H. Little, for the past thirteen years pastor of the Universalist church at Bethel, Maine, passed into the higher life, Wednesday evening, Feb. 7, after an illness of several months.

Mr. Little was born in Lowell, Mass., Dec. 11, 1843. At the time of the Civil War he enlisted as sergeant in the 33d Massachusetts Regiment and served until he was mustered out of service. Soon after being mustered out of the service he entered St. Lawrence University, from which he was graduated and entered upon his long and useful life in the service of his Master, being ordained in 1869. He was a splendid citizen and highly respected for his strong convictions, his earnest zest and his faithfulness to his religion.

In 1868, he was married to Miss Georgia Harris of Canaan, N. H., who passed away after a short illness on Nov. 10, 1920.

Mr. Little was a man of strong convictions and high ideals and was esteemed very highly by all who knew him. He has held many offices in the Universalist State Conventions.

He was much interested in fraternal orders. He was a member of Charity Lodge, F. and A. M., of East Jaffrey, N. H., Knights Templars of Keene, N. H., Royal Arch Chapter of Amesbury, Mass., O. E. S., of Canton, Me.; Mt. Abram Lodge, I. O. O. F., of Bethel, Mollyocket Encampment of West Paris, Bethel Grange, K. of P. of Brunswick, and Wm. K. Kimball Post G. A. R. of Norway. He was the only living charter member of the Knights of Pythias of Brunswick, Me.

Mr. Little's long life, spent in spreading the Universalist faith, was divided among the following parishes: Foxboro, Mass., West Concord, Vt., East Jaffrey, N. H., Brunswick, Me., Skowhegan, Me., Richmond, Me., Pittsfield, Me., Amesbury, Mass., Winchester, N. H., Canton, Me., South Paris, Me., and Bethel. He was the oldest and best known Universalist minister in Maine.

He is survived by one daughter, Mrs. J. S. Burbank, who has always lived with her parents and who, with her husband, has given her father her best care and devotion.

The funeral was held Sunday afternoon from the Universalist church, attended by Dr. Knickerbocker of Waterville and Rev. W. C. Curtis of Bethel. The fraternal orders to which he belonged were in attendance, and the Masons performed their service.

* * *

HUMAN REMAKING

The leader of a club of high school and working boys discovered that members of the group were much excited over the Ku Klux Klan. He promptly looked up the K. K. K. headquarters and had a delegation of four organizers address the group the following Friday night. At the conclusion of the meeting a number were ready to join the Klan. The next Sunday the leader opened a discussion of whether the K. K. K. exemplified Christian principles, but attention soon switched to the problem most crucial to the group, whether "the negro" was inferior to "the white" (the church is located in the edge of the New York negro district). A college student taking anthropology happened to be present and made a wholesale attack upon the "facts" set forth by the K. K. K. and the sources of authority quoted. The next Sunday, therefore, was spent in comparing authorities. Encyclopedias and anthropological treatises and textbooks were produced and passages read with great earnestness and eloquence. It was decided that an anthropologist should be called, and five dollars were raised for the purpose. Next Sunday he came and was bombarded with questions. Three of the fathers were present. The project is not yet completed, but the following educational outcomes may already be noted:

(1) An almost completely transformed attitude toward negroes. It has been agreed that there is as yet no scientific evidence of intellectual differences between negroes and whites, and that if such were to be discovered it would imply that "the negro" is inferior. Since these boys will be in close relations with negroes for the rest of their lives, this new attitude is an achievement of great community value.

(2) The mastery of an amazing amount of pertinent information; a new interest in discovering the truth; and a developing skeptical attitude toward "facts" as pictured by propagandists. Readers of Lippman's Public Opinion will appreciate the significance of this.

(3) Some slight inkling of what is meant by the scientific method of dealing with social problems; also, perhaps, some recognition of its close connection with the Christian point of view.

(4) The discovery of the fascinating science of anthropology (seen in its relation to "life situations"); and a profound admiration for a distinguished anthropologist who also happens to be a "foreigner" of Jewish extraction!

(5) A new appreciation of the value of a good education, previously doubted by some.

(6) The birth of a whole litter of "things to do next" after this project is done; the problem is not what to do, but what not to do.

(7) None, so far as I know, now expect to join the Klan, and there is even talk of organizing teams to speak against it.

Here is human remaking of the most profound sort! It must be added that the pastor has been questioning the why of an anthropologist at a Sunday school, and why the Bible lessons are abandoned. But that is another (educational) problem.—*J. O. Chassell, in Religious Education.*

* * *

THE SHAME OF OUR CIVILIZATION

Like scenes from Dante's "Inferno" is the description of the tortures inflicted in lynching bees in various states throughout the country as compiled by the Commssion on the Church and Race Relations of the Federal Council of Churches in its educational campaign against lynching. The stories almost pass belief and yet they are taken from accounts written by newspaper men in the communities in which they occurred.

The Commission states that it seems hardly believable that America, with its great Christian churches, homes, schools and courts, allowed, between 1885 and 1921, the lynching of more than 4,000 persons, the great majority of whom were negroes. Eighty-three of the victims were women, seventeen of whom were white.

The statement says:

"Some of those killed by mobs were charged with crime; many of them only misdemeanors; some only with words or acts which are nowhere at any time punishable by law. All were slain without trial where they might have faced their accusers, have had witnesses and have had the evidence considered by a lawful judge or jury. A frenzied mob was judge, jury, and executioner. In many cases persons not sought by the mobs have been lynched by mistake, so wild and savage has been the procedure. Some of the victims suffered indescribable torture, such as saturation of parts of the body with kerosene or gasoline, so that they could be burned piecemeal, or branding with hot irons.

"In some cases these atrocities have been perpetrated within sight of the churches of the community. Here is a newspaper description of a Sunday morning incident near the public square of a town not far from two churches:

" 'The negro was seated on the ground and a buggy-axle driven into the ground between his legs. His feet were chained together with logging chains, and he was tied with wire. A fire was built. Pokers and flat-irons were procured and heated in

the fire. It was thirty minutes before they were red-hot. His self-appointed executioners burned his eyeballs with red-hot irons. When he opened his mouth to cry for mercy a red-hot poker was rammed down his gullet. Red-hot irons were placed on his feet, back and body, until a hideous stench of burning human flesh filled the Sabbath air. Thousands of people witnessed this scene. They had to be pushed back from the stake to which the negro was chained. Roof-tops, second-story windows and porch-tops were filled with spectators. Children were lifted to shoulders that they might behold the agony of the victim.'

"Lynchings are often definitely planned and carried out. Here are a few illustrations chosen from accounts in leading city newspapers following lynchings:

"1. 'Late last night the jailer was enticed away from the prison on the pretense of a call to make an arrest. As soon as he was out of hearing a mob of 200 masked men went to the jail and took the keys from his wife, and securing the three prisoners took them to the bridges and placed a strong rope around the neck of each, tied the other end of the rope to the timbers of the bridge and compelled their victims to jump.'

"2. (Summarized) 'Masked mob entered the jail at two a. m. and took out nine prisoners—one white man and eight negroes. Eight were shot to death, and one, a negro, escaped death after being wounded. The mob overpowered the town marshal and the jailer, carried the men out and tied them to fence posts by their necks and then fired five volleys into their bodies. Only one of the prisoners had been convicted—a negro, under sentence of death for the murder of another negro.'

"3. '3,000 Will Burn Negro (headline) . . . The lynching has now been fixed at five p. m. A committee of citizens has been appointed to make necessary arrangements for the event and the mob is pledged to act in conformity with these arrangements. . . . Three thousand strangers are to witness the disposition of Hartfield. . . . Officers are unable to control the crowds.'

"4. 'Avengers Set Six O'clock as Lynching Hour (headline). A party of seven in two automobiles with Henry Lowry, negro murderer . . . stopped here at 12.20 o'clock Wednesday afternoon . . . to Richardson's landing, where they will cross and be joined by a party waiting on the Arkansas side, prepared to lynch Lowry promptly at six o'clock.' (Later Associated Press dispatches gave full account of the burning as planned.)"—*Federal Council Bulletin.*

* * *

ORGANIZATION AGAINST FUTURE WARS

The four national organizations which have undertaken to hold more than two thousand conferences and mass meetings throughout the United States for the purpose of urging more effective American co-operation in organizing the world against future wars, have announced that the first of these meetings will be held in Boston on March 5, and that George W. Wickersham, formerly United States Attorney General, will be the principal speaker. Mr. Wickersham will be assisted by Prof. Irving Fisher of Yale, and others to be announced later.

The headquarters of the campaign have been established at the office of the World Alliance for International Friendship through the Churches in New York City. The other co-operating organizations are the Church Peace Union, the World Peace Foundation of Boston and the Federal Council of the Churches of Christ in America. These bodies represent virtually every religious denomination in the country.

Dates and speakers have been assigned for twenty-two other meetings to be held in the larger cities, where arrangements will be made for other meetings and conferences in outlying cities and towns during March and April. These nucleus meetings will be held in the following cities: New York, Philadelphia, San Francisco, Los Angeles, Detroit, Minneapolis, Baltimore, Denver, Pittsburgh, Dallas, Wichita, Kan., Fargo, N. D., Concord, N. H., Scranton, Pa., Portland, Me., New Brunswick, N. J., Sioux Falls, S. D., Springfield, Mass., Omaha, Neb., Salt Lake City, New Haven, Conn., Cheyenne, Wyo.

Among the speakers who will address these meetings are: William P. Merrill, pastor of the Brick Presbyterian Church of New York City and chairman of the World Alliance; Hamilton Holt, editor of the *Independent* and chairman of the Woodrow Wilson Foundation; Nehemiah Boynton, formerly moderator of the Congregational Church; Herbert S. Houston, publisher of *Our World* and formerly president of the Associated Advertising Clubs of the World; Major General O'Ryan and Everett Colby of New York; Henry A. Atkinson, executive secretary of the World Alliance; the Rev. Harry E. Fosdick of New York; Bishop Luther Wilson of New York; the Rev. Edward Cummings of Boston, secretary of the World Peace Foundation; Linley V. Gordon, associate secretary of the World Alliance; Frederick Lynch, educational secretary of the World Alliance; the Rev. Samuel Eliot of New York.

* * *

THE ONLY BOOK NEVER OFF THE PRESS

Frank H. Mann

General Secretary, American Bible Society

Four hundred and sixty-seven years ago the first book was printed from movable type. That book was the Bible and it took five years to complete the task. One of these books sold recently for $50,000. To-day great presses printing for the American Bible Society are turning off copies of the Gospels at the rate of 10,000 an hour to be sold anywhere in the whole world for one cent each. In the intervening years the Bible has never been off the press. It has had a steady run for more than four centuries. Yet if all the Bibles printed in all the years since printing was invented were available to-day, there would not be enough to supply the world's present population. The present rate of production of Bibles is not as great as the birth rate. Large portions of the population of the world are still unable to get the whole Bible or even a main part in their native tongue.

It must be said to the credit of the Church that a vast work has been done in giving the Bible to the world. In whole or in part the Bible has been translated into 770 languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century some 550,000,000 copies of the Scriptures have been prepared by the Bible Societies.

But still the fact remains that the Book is undelivered. When the Bible Societies are asked for an explanation their answer is immediate, direct and simple: "It could be delivered in hundreds of languages to millions of people if paid for." It is merely a matter of dollars and cents.

No phase of the Church's task is so basic as that of giving the Bible to all men everywhere. It is probable that no other phase of the Church's work produces so large a return for the same amount of money and service. And yet the Church has never given as generously to this part of its work as it has to other branches of its missionary program. The percentage devoted to Bible work in the benevolent program of the Church as a whole is not something of which the Church may boast. If a great wave of generosity were to sweep the Church in behalf of the Bible cause, it would bring a revival of spiritual life to her membership. This thing is fundamental to the Church's success as a spiritual force in the world.

Nor have the stewards of great wealth seemed to realize the unlimited opportunity for far-reaching service presented by the Bible program. The really conspicuous gifts made during the first hundred years of this work could be counted in the proverbial way on the fingers of one hand. No one has come forward to create a foundation for Bible circulation as has been done in behalf of other worthy enterprises such as public health, education, music, literature and art. After a century of operation, the total endowment of the American Bible Society, which is second in importance to no other American institution, is less than two millions of dollars yielding an income of less than $100,000. May God stir the hearts of those whom He has richly endowed with material things to see this work as an opportunity fraught with vast possibility for human betterment and spiritual advancement.

Home and Children

MARCH

Soon saucy robins scold each smiling morn,
And sweeter song-b'rds' notes are daily born;
A myriad little sun-kissed leaves rejoice,
A bit of sky's own blue takes wings and voice.
To you it may be simply springtide's climb,
To me each hour is resurrection-time;
It seems that heaven itself will hardly show
A fairer sight than that red maple's glow,
The willows' green-gold mist beside the brooks,
The ferny miracles in violet nooks,—
They all come back—they were not dead—I know!
Where snow lay deepest grass will greenest grow!

Parker.

* * *

A CELLAR PARTY

Rose Brooks

FATHER, coming in the front door at five forty-five, regular as a clock, ran down the cellar stairs, also regular as a clock, to give the furnace a before-dinner shake. "May I inquire," he asked, returning to the kitchen five minutes later, "why every boy in the neighborhood is sitting in a circle on our cellar floor? I was too overcome by the strange immaculateness of the cellar to ask a question, and not one word was spoken while I was below, though they were all talking at once when I opened the door to go down."

"Haven't an idea," said Mother, carefully turning fat brown sausages. "You never can find out anything till they're ready to tell you, so unless they're in mischief I let them alone. All I know is that twelve boys have been out of the storm and in our cellar all afternoon. No, I haven't been down. No, I didn't ask them to clean it up."

"Well, I haven't had such a pleasant surprise party in years," said Father, chuckling. "Dreaded sorting out things in that cellar for weeks, and here I come home and find it as neat as a pin, and as cleared as a dance-hall."

"Have they piled the boxes in one end?" Mother's tone was skeptical.

"They have. And the porch furniture is stowed as compactly as a ship's hold. And the floor is swept. I'm going to issue invitations for a dance."

Mother opened the cellar door and instantly the chatter belowstairs ceased. "Boys," she called cheerily, "it's almost six. Better scamper to your dinners. Just time to wash up. Come, David."

"Mother," began David, at the dinner-table, beginning on his third baked potato. "Mother, may I have a birthday party this year?"

A slight pause before Mother parried: "A birthday party? Last year you know you chose going to see Peter Pan instead. Are you sure this year you'd rather have a party than do something else?" Visions of the endless preparations necessary for carefully-thought-out games flashed through Mother's head, to say nothing of the upheaval of the entire house.

"Yes," David went on serenely. "I want a birthday party this year. Course I can have it, can't I?" and his eyes were wide.

"Of course," Mother assented. "That is, if you're positive you wouldn't rather do anything else?"

"Sure," and David's voice was final. "And I want a new kind."

"O David, we've had every kind there is, haven't we?" besought Mother. "Let's just think up the best of the games we've had before and have them over again."

"Of course we'll have ice-cream," mused David. "Two freezers full?"

"No snow pudding at our parties, eh, David?" asked Father, solemnly, well remembering the indignation of the neighborhood boys on their return from "the new boy's party," where snow pudding had taken the place of ice-cream.

"His mother never had snow pudding again for parties," said David, darkly, whereupon Mother put down her fork helplessly and said:

"David, you haven't any of you told her what you boys said about snow-pudding parties?"

"Never mind, that's all in the past," put in Father. "On with our own party plans. Two freezers of ice-cream was the last item."

"That's all," said David, "'cept my birthday cake and Grandma always makes a 'normous one and sends it over. I'm going to choose one all covered with nuts this year,—Grandma always says I may have any kind I want."

"Well," said Mother, trying to sound sprightly, "I'll think up the games and some prizes."

"We don't want you to," said David. "We've got them all thought up. We wrote 'em all down this afternoon, and couldn't we have just one prize, something a boy'd really want, 'stead of a lot of little prizes you break or don't want? And keep points in all the games and the prize for the one who scores highest when everything's over?"

"Good for you," said Father. "Easier for Mother, and more fun. I'll pick out the prize," he continued. "There's an army store near my office, and I saw a compass the other day—"

"O Father, that's what we said we wanted, all of us, this afternoon," said David, excitedly. "How'd you guess, Father? Tom Bailey got one for a prize in the Scout rally and it's like a watch, and we want one just like it—"

"Settled, one compass, for points," said Mother, greatly relieved. "Now how about games?"

"We want to think up our own," said David, eagerly. "It's more fun."

"Easier for Mother, again," murmured Father. "Go on, David. I'm getting so interested in this party, I may attend—only I don't know whether I'd know you all, dressed in your best and company manners in your pockets."

"Will you come, Father—will you? We're going to play Skin-the-Snake, and have an obstacle race over the step-ladder and through a barrel—"

"My dear," interposed Mother, firmly, "ladders and barrels I can not have in the living-room, really I can not."

"Oh, I forgot to say we want it in the cellar," said David. "And it's no fun to dress up—just spoils

a party—Father knows it does; and we want to wear our oldest clothes."

"Hurrah! I say," sang Father, waving his napkin. "Birthday parties solved for all parents for all generations! Easier for Mother! That's our slogan!"

"I didn't think about it's being easier for Mother," admitted David, candidly. "But such heaps more fun than the regular kind."

"I foresee this party will differ in all details from the party of snow-pudding fame," said Father. "And I attend. I'm right at home in the cellar. Well, so that's why you and your pals cleaned the cellar!"

"We thought Mother'd let us, if everything was ready," said David. "And Mother, can it be peach ice-cream?"

"Peach ice-cream it is," said Mother, laughing. "Not a detail left for me to bother over, is there? Yes, two freezers. Will some of you boys freeze it Saturday morning? What time is this party to be?"

"Four to eight," said David, promptly. "Won't it melt, maybe, if we freeze it in the morning?"

"Another prize will be offered," said Father. "This time to the winning team."

"Winning team in what?" demanded David.

"There will be two ice-cream-freezing teams, and the prize goes to the freezer that's hard first."

"Hurrah!" shouted David. "We'll do it in two shakes!"

"Easier again for Mother," said Father, pleasantly.

"And Mother," besought David, "mayn't we just this time have it on paper plates on the workbenches? Yes, we'll spread a tablecloth if you want us to. If we play games all the afternoon in the cellar, way we want to, you'd make us brush our clothes and wash, if we have it in the dining-room."

"Easier for Mother!" crowed Father.

And Mother, laughing, gave in completely. "This party seems to depend for its success on my keeping out of it," she said. "If there were any little girls in this neighborhood, parties might be different."

"You'll make the peach ice-cream?" David asked anxiously.

"I'll get it ready," said Mother, "and send out your invitations."

"Oh!" interrupted David, "never mind about the invitations. We made 'em this afternoon—poetry," he added casually. "It took all of us to think up the rhymes, and we've all seen 'em, so there's not much sense sending 'em—only I s'pose parents have to see invitations before the boys can come." Fishing in one pocket after another as he spoke, he at last produced a piece of crumpled brown paper. "Is it all right?" he asked, trying to keep pride out of his voice.

Together Mother and Father deciphered:

In your oldest clothes
'On your toes'—
To our cellar party
Your welcome'll be hearty.

"Fine!" said Father. "How'd you ever think of it?"

"Well," admitted David, "it did take more time than cleaning the whole cellar."

"I get an orderly, clean cellar out of this party," said Father. "Never was party like it."

"I get a perfectly free afternoon, abovestairs," said Mother. "No, never was party like it."

When it was over, that was the refrain, with slight variations, from each attending guest.

"Best party we ever had in this neighborhood!"

"No place like a cellar for a peanut-hunt!"

"Good-by, Mrs. Martin; never tasted such good ice-cream!"

"Good-night, Mr. Martin; guess all our fathers will come to our parties after this!"

"That's the kind of party I want every birthday," said David, in a voice completely content, when the door shut on the last guest.

"That's the kind of party I'm coming to every birthday!" said Father.

"That's the kind of party you may have as often as you like," said Mother, heartily. "When it's possible to hit the combination of no trouble and most fun, entertaining takes on a new light, and I for one thank the boys for showing the way."

"We didn't think about it's being no trouble," admitted David for the second time, "but we did know what would be the most fun!"

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* * *

CAUTIONARY TALES

The best mode of accustoming children to look after their own health is discussed in the number to hand of "The World's Health"—the monthly review of the League of Red Cross Societies—by Dr. Emmett Holt, the president of the Child Health Organization of America. Dr. Holt starts from the undeniable assumption that before you can make a child enthusiastic about scrubbing its teeth, sleeping with the window well open, drinking milk when the elders drink tea, and so on, you must interest it in doing so. One of the modes here suggested is to organize children into "health clubs," of which the members wear a badge or uniform, and in which a regular program of "health chores" is gone through. Children, Dr. Holt reminds us, love organization and distinctive dress; and a queer hat, we gather, may compensate even for organized tooth-brushing. It is perhaps a plan more typically American than British. Was not the excellent Babbitt senior proud to wear in his buttonhole a badge with the magic word "Pep" writ plain upon it? His youngsters might well rejoice to sport in imitation a hygienic motto that pledged them to break the ice on a winter bath. But we fear the British infant needs subtler treatment. More hopeful is the suggested approach by cautionary tale, preferably in rhyme. Dr. Holt mentions as a useful example a verse which relates with commendable brevity that

There was a boy in our town whose mother was not wise;
Coffee and tea he used to get and grew up undersize,
But when he failed the football team because his size was small,
He cut out both, and took to milk, and grew up very tall.

This is by Mrs. Petersen, of whose Child Health Alphabet nearly two and one-half million copies have, we learn, been distributed in America. It follows on good precedents, and broadens them down acceptably. We much prefer it to the rather grisly and sensational tragedies narrated in the "Shock-headed Peter" of which many children of fifty or so must still have gruesome memories. The dwindling into his grave of the infant epicure Augustus, who said—

Take the nasty soup away,
I *won't* have any soup to-day,

was a grim and disturbing affair until we were old enough to laugh at it. Harriet with the matches, Little Johnny Head-in-

r, and the rest all came to terrific ends that seemed quite dis-oportionate to their crimes. Mrs. Petersen not only exposes e sin and penalty, but indicates clearly the means to salvation. ıe is, too, more admirably free from snobbishness than the author the hygienic couplet for small girls which ran—

The little gypsies in the wood are not a bit like me,
For I've a Sunday frock to wear,
And I must brush and comb my hair
And wash my hands for tea.

ıat was calculated only to arouse a wholesome envy of the psies in any right-minded little girl. Mr. Belloc reverts to the ler manner in his "Cautionary Tales." He will begin—

The chief defect of Henry King
Was chewing little bits of string,

d depict you Henry expiring in great agony as a result of that bit. The more hopeful redemptionary note of Mrs. Petersen th its apportionment of blame to the parent may not be so nusing to the elders, but is more likely to charm that awesomely asonable critic the child.—*Manchester Guardian.*

* * *

THE HILLS

Plains lie too far below the skies;
The air of Heaven enfolds the hills,
And joy and hope and life distills,
And vision sanctifies.

Surging and singing in the wind,
The upland pines call constantly;
I long to lie and watch the sea
Of blurring boughs, soft intertwined,

Or gaze across a steep, dark place
Of purple gulfs sunk way below
The forest's sweeping ebb and flow
To sunshine on the mountain's face;

And lower still, to clustered fields
All primly checked in varying green
Or yellow where the grain's bright sheen
Gleams wavering like burnished shields.

From tiny homesteads, white and red,
Wee, tiny threads of smoke ascend,
And tiny figures wend and wend
'Twixt house and barn and yard and shed.

Lowlands are too remote from Heaven—
They balk the eyes' far, perfect sight
That plunges from the hills' sweet height,
Where understanding peace is given!

Katharine Sawin Oakes, in Youth's Companion.

* * *

TAKE HER

An American missionary working in West Africa has told e following story about her little scholars:

"A few days ago I said to them, 'A poor Congo woman ınts me to take her little girl.'

" 'Take her! Take her!' exclaimed the children in chorus.

" 'But I do not feel as if I could feed more than I have now,' aid.

"They thought awhile, and then the eldest said, 'If we could rk and earn something, we could help her buy her chop (food).'

" 'Yes; but I know of no one who has any work that you uld do,' I said.

"Another pause and some talk in Kroo, and then one said:

" 'Mamma, take her, and we will give her a part off each e's plate. Cook same as now, and we take some—some from we plate till she have plenty.'

" 'Are you willing to do this?' I asked.

" 'Yes,' was the answer; 'and,' continued the one who led , 'now take her and teach book, and teach her about God.'

"What made it touching to me was that they all had their meals measured out, and no more than they wanted for themselves—never as much meat any one time in their lives as they could eat!"

* * *

THE HABIT OF LUXURY

We congratulate ourselves daily on the immense progress of comfort in ordinary life. It appears that in the last century scientific invention has made more advance in the matter of common luxury of living than had been made by many centuries before. There is health, there is cleanliness, there is plumbing, there are the endless electric appliances for simplifying domestic labor. There is light, there is heat, there are the telephone and the automobile. It seems that those poor, benighted earlier people, who had none of those things, could not have known what the comfort of life really is.

Are we any happier for it all? It is obvious and notorious that those who are born to all this wealth and variety of luxury might appreciate the lack of it, might feel it keenly if deprived of all these cunning and insinuating arrangements for warding off the bare attacks of human need. But when things go on in their normal course we are too likely to accept our blessings without thinking anything about them. And the old, restless, anxious, self-tormenting soul seeks some new ease, some strange relief, some unimagined luxury, just as much as ever it did.

Even it is possible to see when we think of it the immense danger and damage of getting dependent on all those things which our forefathers did not need because they did not know them. We have become gradually enmeshed in a close network of comfort and luxury that, by pampering our bodies, bids fair to rob us of the brave freedom of our souls. And no doubt the Great War taught many a hothouse-bred young man that what he had grown up unthinkingly to consider as absolute necessaries of life were by no means indispensable, that a man might rarely wash and seldom shave and yet be a hero. But the strain of deprivation was often cruel and sometimes deadly, and many a soldier grew to wonder whether he most despised luxury or longed for it.

The luxuries that really count are those of the spirit, the wealth of human affection and the inexhaustible beauty of art and nature. These have been the common property of all ages, and they cost nothing but the simple effort of training yourself to appreciate them. How many people refuse to make even that effort and despise the most exquisite luxuries the world affords only because they are within the reach of every one!—*Youth's Companion.*

* * *

OUTWITTING THE JOKERS

A correspondent of the *Boston Transcript* tells an amusing incident in the life of Dr. Samuel F. Smith, the author of "America." At one time Dr. Smith was pastor of the village church in Waterville, Maine, and at the same time taught in Waterville College, now called Colby College. The president of the college was accustomed to conduct worship in the chapel every morning; but on one occasion he asked Dr. Smith to lead the service. The students, not knowing of Dr. Smith's remarkable memory, thought they would have a little fun at his expense and at the same time escape the usual Bible reading by spiriting away the Bible from the pulpit. They made off with it successfully, but, instead of hunting for the missing book, Dr. Smith repeated from memory an entire chapter.

The next day the Bible was still missing, and the young professor repeated another chapter from memory. On the third morning he repeated a longer chapter apparently without noticing that the book was not there. On the fourth morning, since the Bible was still in hiding, the professor thought he would be even with the boys and repeated entirely from memory seventy-one verses from one of the longest chapters in the Gospel of Luke. He spoke with great deliberation and took much more time than was usually allowed to Bible reading.

The students found that Dr. Smith was too much for them. Not a word was said, but the Bible reappeared on the desk.

Young People's Christian Union

THE DIRECTOR'S DATES

March 4. Bridgeport, Conn.

* *

THE LAYMAN'S RELIGION

There seems to be a growing demand for the greater participation of laymen in the activities of religion, both inside and outside the church. In the *Christian Century* a few weeks ago, a subscriber suggests, rightly, that it is of the very genius of Protestantism that every individual in the church should have something of the pastoral relationship to all the others, and to those outside. Just as no one should stand between me and God, so no one should stand between me and my fellow men in their time of need. To leave this pastoral ministry to the clergy alone is not only to place an undue burden upon them, but to deprive all other people in the church of an opportunity to serve. We sometimes criticise, and with more or less justice, the institutionalizing of charity; it might be well for us to criticise ourselves for the institutionalizing of pastoral work, leaving it to a hired servant, however well qualified, instead of assuming it as a part of our Christian obligation.

Last Monday, at the Boston Ministers' Meeting, Mr. Frank L. Lock, a layman of our church in Malden, made some suggestions with reference to the church service of worship, urging a greater opportunity for the participation of the laity, and using the Young People's Day service as an illustration of what he meant. This would mean that the minister, instead of devoting most of his time and thought to the building up and then the expressing of his own religious life, would be rather the leader, or the school-teacher, in calling forth the expression of religion on the part of all in the church, both young and old. Mr. Lock suggested the conductor of an orchestra as an illustration, who does not play an instrument himself, but who harmonizes and synchronizes the work of all the players.

Why Young People Stay Away from Church

Over and over again I have found it to be the fact that young people stay away from church because there is nothing for them to do. Perhaps a few of them are asked to sing in the choir, although in many churches we hire professionals to sing our praises to God for us. Perhaps in a few the young men are asked to serve as ushers, and then some one makes them feel ridiculous by refusing to be ushered, and they throw up the task in disgust. But aside from these duties, and perhaps a few others, there is no opportunity for any one but the minister and the choir to participate in the service except in the singing of the hymns and in the responsive reading.

The religion of youth is one of action; to sit and listen to words of wisdom from the pulpit is not the way that youth either receives or expresses religion. Even the disciples of Jesus, a group of young men gathered around the Great Teacher, did not do that; they openly disagreed with some of the things he said, and told him so. Also it is to be noted that Jesus gave them something to do. "Follow me, and I will make you fishers of men," he said, not, "Follow me, and listen to me, and watch me fish for men."

There will be more young people in our churches when we give them more to do in the service. As Mr. Lock urged, the Young People's Day service points at least one way.

Such a service could not be used every Sunday. Inexperienced speakers would not interest or help a congregation Sunday after Sunday. But if every one had his turn to take some part, whatever it might be, and if there were more things to be done together, there would be likely to be continued interest. And I am not sure but that with such speakers more of the message of modern Christianity would "get across" to the hearers than is often the case at present. As my boy learns to play baseball, he will make more rapid progress if he plays with those who are just a little better players than he is. They will think and speak about baseball as he does, and he will be likely to say to himself, "I can hit the ball better than they can." But if he had a chance to play with "Babe" Ruth, he would simply marvel at the latter's ability; he would have no expectation of doing as well.

One reason that Christianity has been called "impractical idealism" by many laymen is because it has been expounded by a professional class, that has a vocabulary of its own, and that is often supposed to know nothing about practical life. How often have we heard laymen, officers in various church organizations, say the same things that ministers have said better, and yet the layman's word has been more convincing simply because no one could suspect him of saying those things because he was paid to do so!

Church Supper Christians

It would be well for us to take to heart in the planning of our church services the old educational truism, "No impression without expression." Because we have not, let us not be surprised that we have so many "church supper Christians!" That is the only time when most people have had a chance to express their religion and their love for the church. That is their impression of Christian service, because it is the only kind of Christian service which they have been called upon to perform. Just stop and think what suggests itself to you when you hear the phrase, "Church Work." Isn't it the annual fair, and church suppers and rummage sales?

To how many of us does this phrase suggest the ministry of calling upon the sick, visiting the discouraged, strengthening the tempted, teaching the young folks in the Sunday school, or going out into the highways and byways and compelling them to come in? We shall have a generation of Christian workers when we have given every one a chance to express his religion in many ways, and thereby we shall have deepened and strengthened religion, for it will grow just in proportion as each of us has opportunity, not to hear the minister express his religion, although that will help, but to express actually for ourselves the religion that is all our own.

Stanley Manning,

Boston, Feb. 23.

For the Quiet Hour

It was first by the door of all the holy relations of the family that he entered the human world, laying hold of mother, father, brothers, sisters, all his friends; then by the door of labor, for he took his share of his father's work; then, when he was thirty years of age, by the door of teaching—by kind deeds, and sufferings, and through all by obedience unto the death. You must not think little of the grand thirty years wherein he got ready for his chief work to follow.

George MacDonald.

There ought to be a place in every well ordered Christian life for the practise of passive prayer. That is, there ought to be times when every child of God draws near to God, not with concentrated mind and fixed purpose, to plead for some special blessing, but with quietly receptive mind and heart, to permit Him to give what He will. Indeed, there must be such times if the spiritual life is to be kept well nourished in this exacting age, for, however sincere our desire, we often find ourselves too fatigued to talk with God. As one bearer of heavy burdens put it in a letter, "Some nights I am too tired to pray." So are many of us. The spirit is willing, but brain and nervous system are well-nigh exhausted. Under such conditions, we gain little or nothing by attempting to pray in the usual way, but we gain much by just opening the windows of our souls Godward and waiting the working of His will in us.

Christian Advocate.

It was not only a witty but a profound saying of Prof. A. T. Robertson that he believed the Bible to be the word of God because it has stood so much preaching. What other book would not have been exhausted? Of what other book would we not tire?

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

DAY OF PRAYER OBSERVANCE

The "Interdenominational Day of Prayer for Missions," at home and overseas, was widely observed with one program, "The Light of the World," prepared by Mrs. De Witt Knox, varied as to speakers and soloists in cities and towns where meetings were held.

In Boston, at Old South Chapel, Miss Eloise E. Hersey presided. Scripture and prayer and silent prayer gave uplift and newness of life to the very large congregation present who were inspired and challenged by the addresses presented and by vocal solos admirably rendered. Mrs. Charlotte Hawkins Brown, founder and principal of Palmer Institute, Sedalia, North Carolina, spoke eloquently, appealing for fairness and justice, for sympathy and friendliness in considering the negro.

With capacity for advancement, with ambitions and ideals, every opportunity should be given for education, and every chance extended for honorable employment. A wide knowledge of their success in spite of handicaps, a personal acquaintance with those who are in the front ranks, as tangible evidence of what has been accomplished under favorable conditions, a kindlier feeling of brotherhood irrespective of race or creed or color, were urged as the happy incentives to the black man and the illumination of the white man, children of one Father and therefore brethren.

We spend millions of money to carry the Christ to Africa, to India, to China and Japan. When Africa, India, China and Japan come to America there is often the query, "Does the Christ you send to us not live in America, also?"

"America, America, God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

Mrs. Stanley Emrich, formerly missionary in Constantinople but now in this country as National Director of Women's Work in the Near East, thrilled all her hearers by stories of personal experience among the Armenians, of their suffering, their heroism, their Christian fortitude, of their particular longing for sympathy and understanding, for friendly attitude and affectionate interest. Her appeal for all in comfort and peace to minister to the desperate needs of multitudes for food and clothing and shelter and protection came with compelling power because of her intimate acquaintance with conditions common to her every day work with this harassed people. "Some one to love them, some one to care, when conditions become intolerable, is the heart hunger of a people so sorely pressed."

Mrs. Emrich declared that indifference of our Christian people to the tragedy of existence among these Christians in the Near East was the one shadow to obscure the sun, and bring despair to those most immediately at work for these brethren in such terrible stress. "How common ills and temporary adverse conditions among us, so happily placed in Christian America, sink small in face of this horrible history being enacted in Armenia!" Tears came to all eyes at her recital, and her plea for assistance and co-operation, for prayer and sympathy, and for generous giving, will not be ignored or forgotten.

The occasion was perhaps the most stirring and impressive of all that have been scheduled during the years as a "Day of Prayer." Our Universalist people were represented in the congregation and one of our younger women, Miss Dora J. Brown, assisted in the Scripture reading.

Grace F. White.

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UNIVERSALIST LOYALTY

"I am the 'lone Universalist' of —— and am failing in health. I am past seventy-six and my husband is past seventy-eight. We are just retired farmers, renting the farm and living in the village. Farm products have gone down but our taxes 'way up.'

"Four years ago I received a little legacy of $500 and gave it all to different branches of our Church. I wish I had $50 of it now, but I do enclose a draft of $10 and will you please put my 'mite' in the Birthplace Home of our dear Clara Barton?

"Your sister in the faith,

——— ———.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

A LETTER TO THE DEACON

While the General Sunday School Association receives scores of letters every day, one of its trusted employees, Deacon Joab Betterday, has received only one in the whole course of his life. Naturally he greatly prizes the following message from Elder C., a highly respected parson of Northern New England:

Seein' as how I hev got thet 'ere slick-lookin' book which has got them words all printed right on the kiver which says "Superintendent's Book," thinks I "I better be writin' to say as how I hev received the same with thanks. As my wife was sayin' t'other day, thet 'ere little book is one of the slickest things that 'ere General Sunday School Conglomeration has ever put out. She says them printed sheets with the Sabbath School suggestions is jest what has been needed in the Pumpkin Hollow deestrict fer some time. Says she, "Our superintendent will find thet a purty good labor-savin' device an' thet's jest what most superintendents is lookin' fer these days." Thet loose-leaf business is mighty good and about as handy as one of them 'ere new-fangled contraptions thet Aunt Jerusha's got so as how you kin take hot mince pie out o' the oven without burnin' your fingers. Jest want to give ye a little encouragement and tell ye thet ye don't want to git weary in well doin'.

* *

STANDARDS BY WHICH SCHOOLS MAY MEASURE ATTAINMENT

The General Sunday School Association sets up certain Official Standards by which we may all measure our attainments. There are three goals, the Affiliation, Efficiency and Higher Efficiency. These are fully described in a leaflet which has just been sent to all schools that have not already availed themselves of this help to larger things. If you have never seen the leaflet and do not know all about the Standards, ask for information and we will gladly give it to you.

Every school reaching the Affiliation Goal may receive an engraved recognition certificate for its school-room. Each year additional seals will be awarded for the rank attained under the Efficiency and Higher Efficiency Goals. About sixty of our schools hold these certificates. Many more schools are eligible for them. It is not necessary to have all the points described, before asking for the certificate. It is given merely for the Affiliation Goal, and then it proves interesting to see what can be earned each year. Many schools make a ceremony of adding the seals when they are received and thus encourage all to new effort.

Schools earning 100 per cent under the Efficiency Goal are called Standard Schools. For 1921 there were ten such schools, Bridgeport and Norwich, Conn., Stockton, Ill., Muncie, Ind., Mitchellville, Iowa, Kingfield and Gardiner, Maine, Lowell, Grace, Mass., Akron, Ohio, and Philadelphia, Messiah. Two of these also earned 100 per cent under the Higher Efficiency Goal and are Honor Schools. These are Gardiner, Maine, and Akron, Ohio.

* *

THE MEMBERSHIP CHARTS

Every Sunday school should have received before this one of the wall-charts with space for the names of fifty new members. If the post-office department has been remiss in any case, the General Sunday School Association should be notified to send a duplicate.

A good many schools are filling the spaces rapidly. More charts will be furnished as they are needed.

Among Our Churches

Church News and Interests

PERSONAL

The La Crosse (Wis.) *Tribune and Leader-Press* for Feb. 16 contained a half-column Lenten editorial by the Rev. Nellie Mann Opdale, pastor of the Universalist church.

Connecticut

Hartford.—Rev. R. H. McLaughlin, pastor. The Social Benevolent Society gave a reception to the new pastor, Rev. Richard H. McLaughlin, and his wife on the evening of Friday, Feb. 16. The reception was held in the parish house, which was prettily decorated for the occasion. Refreshments were served and an orchestra furnished appropriate music during the evening. Mr. and Mrs. McLaughlin were assisted in receiving by Mrs. E. B. Howe, president of the Social Benevolent Society, and Mr. and Mrs. James H. Morgan. Mr. Morgan is chairman of the Board of Trustees.

Florida

St. Petersburg, First.—Rev. Louis J. Richards, pastor. Early in January, the Rev. Mrs. L. J. Richards, who has been pastor of the Universalist parish in Pensacola, Fla., for some time, joined her husband here in St. Petersburg. Under her capable management the Sunday school has been established and is rapidly gaining in numbers. In connection with the Sunday school, and in order to interest the adult members of the parish, addresses are given by prominent laymen in the city each Sunday morning. On the evening of Jan. 18 a delightful reception was tendered Rev. Mr. and Mrs. Richards at the home of a parishioner. Feb. 15 the ladies of the Missionary Circle held a splendid bazar and netted nearly $300 toward a payment on the church lot. On this lot there are several grape fruit trees, full of fine fruit. These grape fruit are being sold at $5 each. We would be glad to send specimens of fruit at this price to any of the Northern friends who are interested in the struggle we are making to establish a church home.

Illinois

Joliet.—Rev. Walter Henry Macpherson, pastor. A Kipling program occupied Sunday evening, Feb. 25. There were readings in prose and poetry and several beautiful musical numbers by the church quartette. The program was planned in harmony with Musical Appreciation Week. The Ministerial Association has voted to hold a series of noon-day meetings during Holy Week in the Universalist church.

Maine

Oakfield.—Rev. Klaas Oosterhuis, pastor. The new year has started splendidly. Attendance both at church and Sunday school has been most encouraging and is increasing. The minister has given special lectures on Holland which were attended by large audiences. A choir has been organized and is giving splendid music at the services. More young people are attending the services than ever before in the history of the church. The socials given under the auspices of the Y. P. C. U. are largely attended and it is hoped that enough interest will be aroused so that all the young people of the town will become interested in our church. The new minister who came to us a few months ago is a hard worker and it is through his efforts that a new enthusiasm has been shown.

Massachusetts

South Acton.—Rev. C. L. Paddock, pastor. Services have been resumed at West Acton at 2 p. m., on the first Sunday of each month since October last. Though much sickness prevails all branches of the church are functioning well. The L. S. C. holds monthly suppers and entertainments. The Sunday school holds its own against all sickness. The directors of the Sunday school gave a Cobweb Social Friday night, Feb. 16, to about seventy-five children and a few grown people, adding quite materially to the piano fund. Our Comrades gave a fine supper and entertainment on the evening of Feb. 13 when Mr. James S. Thrasher of Boston was with them and gave a very unique and pleasing entertainment in the *patois* of the French Canadian dialect. The Comrades hope to have him back again in the near future. The L. S. C. gave a Washington supper and entertainment Thursday night, Feb. 22. On account of the shortage of fuel we have been holding our services in the vestry of the church as we could more easily render that comfortable with less fuel than the auditorium. The Comrades are looking forward to Dr. Lowe being with them March 13.

New York

Fort Plain.—Rev. Herbert Frank Moulton, pastor. Our minister begins his ninth year the first Sunday in March, the longest pastorate ever in this church. The work is up to a high order in every particular. The coal famine here has been very trying but soft coal, with tin cans to keep pipes clear, has served us very well. The "Better Than Ever" parish event is something new. Circulars of it can be had of Mrs. Lester Johnson, Orchard St. Scores are sending for these circulars to put on like events. The C. B. G. Minstrels entertainment took place on two nights, drawing big audiences. The Clara Barton Guild girls worked hard but they were rewarded with $237. The program, plans, etc., can be secured of Mrs. Daniel Dohlen of Nelliston. We are using the "Church Movie" Sunday nights as a drawing feature. We have a "Victor Safety Cinema." It works finely. We are giving "The Chosen Prince," a photodrama of David and his times.

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THE "BATTING AVERAGE"

"Our Little Minister" is the title of the official bulletin of St. John's Universalist Church at Joliet. The Rev. Walter Henry Macpherson, better known to community club fans as "Walt," will be readily recognized as the "Little Minister." Here is a bit of wisdom from a recent issue of the bulletin: "The critics agree on one thing. There has never been a perfect picture, statue, poem, symphony, novel, sermon or —anything. But a fair question to ask about any man's work is, 'What is his batting average?' "—*Illinois Journal of Commerce.*

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BALTIMORE SUPPLIES FOR MARCH

March 4. Rev. Hal T. Kearns of Bridgeport, Conn.

March 11. Rev. H. A. Abbott of Washington, D. C.

March 18. Rev. Helene Ulrich of New York City.

March 25. Rev. S. G. Dunham of Providence, R. I.

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BOSTON MINISTERS' MEETING

The speaker on Monday, Feb. 26, was Rev. C. H. Pennoyer of Attleboro, chairman of the Massachusetts State Committee on Social Service. His subject was "Some Vital Aspects of Social Service."

Next Monday there will be no meeting at Headquarters. The ministers will attend a meeting at Park Street Church, cooperating with the Massachusetts Federation of Churches. The speakers will be George W. Wickersham and Prof. Irving Fisher.

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DENOMINATIONAL CALENDAR

March 21. Public Meeting of the Woman's Universalist Missionary Society of Massachusetts at Orange.

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BELLE C. DAVIS

Miss Belle C. Davis died at her home in Hartford, Conn., Tuesday, Feb. 20. She was the daughter of Rev. S. A. Davis, who will be remembered by many of the older members of our Church. She had been a loyal member of the Church of the Redeemer of Hartford for many years, and was assistant superintendent of the Sunday school at the time of her death. She had been president of the W. U. M. S. of Connecticut and a member of the Executive Board of the W. N. M. A., and active in the work of the Church in many ways.

THE MAGAZINES

In the *Atlantic Monthly* for February, Arthur Pound, author of the recent series on "The Iron Hand," writes the leading article on "The Farmer and the Factory Hand." His conclusions are based on experience in practical farming acquired on the advice of a critic of his earlier articles. His general conclusion is that the industrial worker has more cause for complaint than the farm laborer with respect to hours and wages and conditions of work. L. P. Jacks writes on the subject "A League of Nations or a League of Governments?" in which he points out that three assumptions are ordinarily made by those who defend the ideal of a League of Nations. First, the League is assumed to be a League of Governments. Second, all the governments are assumed to have equal power to carry out their obligations. Third, the function of the League itself is assumed to be government. Mr. Jacks insists that until we distinguish between a league of nations and a league of governments there can be no real league of nations. A true league is "a league of national souls." A real league must rest upon "the high level of self-renunciation and heroic endeavor which characterized the war, and not on the low level of cupidity and political intrigue which characterized the 'peace.' " Mr. Jacks thinks fallen ministers are probably better able to speak for their nations than present ministers; that even the Kaiser as a fallen Kaiser "might have something to contribute to the cause of European peace." Combative nationalism, he declares, can never be suppressed by a league of combative nationalisms.

Our World for February, devoted largely to political articles on Italy, contains an article by Allan Westcott of the U. S. Naval Academy on "The Struggle for the Mediterranean" which is very illuminating, as showing the relation between military establishments and national commercial advancement. The increase in American exports to Turkey ($3,300,000 in 1913 to $42,200,000 in 1920) "was brought about in large measure through skillful co-operation with business interests on the part of the American High Commissioner in Turkey, Rear Admiral Bristol." "A short time ago there was much opposition to a bill in Congress to put commercial agents on men-of-war. Now destroyers are entering Turkish ports with 'drummers' as regular passengers, and their fantails piled with American samples. An American destroyer has made a special trip at thirty knots to get American oil prospectors into a newly opened field."

The Annals of the American Academy for January is devoted to "Public Welfare in the United States" with a supplement on "Child Welfare." The special editor is Howard W. Odum of North Carolina, the editor-in-chief of the new *Journal of Social Forces*. The volume is a small library, containing articles on the physical, political, international, religious and other aspects of the subject. The relation of the churches to public welfare is discussed comprehensively by Worth M. Tippy.

The World's Work for February contains an article by Mark Sullivan on the progressive group in the Senate, which is useful in interpreting the aims of the farm bloc and its progressive allies.

The Survey Graphic for February bears the title "Joy in Work" and contains new material of importance with reference to monotony in industrial labor and the possibility of liberating creative energy in industry.

The Journal of Social Forces, whose second number appeared in January, is making good its promise of an invaluable contribution to the literature of its general subject. The number contains, among other fundamental articles, one by William F. Ogburn on "Business Fluctuations as Social Forces," another by Emory S. Bogardus on "The Concept of Unselfish Service." Much space is being given to the general subject of the church and social service.

Current History for January contained a verbatim report of an address by Nikolai Lenin before the Fourth Congress of the Communist International at Moscow on November 13, 1922, in which he set forth the "new economic policy."

Religious Education for December contained an illuminating article by G. A. Coe on "Religious Education and Political Conscience," in which he argues against the prevailing concept of the supremacy of the state in determining ideals and aims in education. Prof. Charles A. Ellwood, in "Carrying Education Through," proposes the adoption on a large scale of instruction in the social sciences from the Christian point of view in Sunday schools.—*Federal Council Bulletin.*

* *

Notices

OHIO FELLOWSHIP COMMITTEE

On Feb. 8, 1923, Rev. Robert Tipton filed a letter of recommendation from the Congregational Conference of Iowa with the Ohio Fellowship Committee, and was granted a letter of license for one year.

Sarah L. Stoner, Secretary.

* *

NEW YORK FELLOWSHIP COMMITTEE

Letter of license as minister granted to Emerson H. Lalone, John D. Brush, H. Elmer Peters, Seth R. Brooks, Charles Clare Blauvelt, Lowell C. Fisher, William McK. Hutchinson, Doris A. Swett, and Percy L. Clarke, Jr., all renewals but the last two.

Ordination authorized of Ernest H. Carritt of Middleport.

Letters of transfer granted to John E. Price to Ohio, H. M. Wright to Ohio, and L. G. Williams to Pennsylvania.

G. H. Bowers, Secretary.

* *

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Feb. 20, 1923, J. Emery Coulter granted license to preach, dated April 19, 1923. Action taken to correct error in form of license granted previously.

Rev. F. R. Griffin, transferred to Pennsylvania subject to action of the committee.

Rev. F. O. Hokerk dropped from rolls as having become wholly engrossed in secular business.

George F. Fortier, Clerk.

UNIVERSALISTS COMING TO BOSTON

Rev. Fred Atkins Moore of Beacon Universalist Church, Brookline, will appreciate being advised of Universalists coming to live in Brookline or the Back Bay, Allston or Brighton districts of Boston. Address, 290 Harvard St., Brookline, Mass.

* *

PUBLIC MEETING

W. U. M. S. of Massachusetts

At Orange on Wednesday, March 2, 1923, the W. U. M. S. of Massachusetts holds a Public Meeting. Speakers of the day include Rev. Isabella S. Macduff, Mrs. Elizabeth Robbins Berry, Mrs. Nellie C. Wadleigh, Mr Satyananda Roy and Rev. Francis W. Gibbs. A playlet, "The Lippincott Square Church Coup," will be a happy ending to the day.

Musical program has been arranged by Mrs. Harris Monroe, organist, and Mrs. Grace La Bornty, soloist.

Watch for program.

Mary E. Nye,
State Chairman Public Meetings Committee.

* *

DENOMINATIONAL CALENDAR

That conflict of interests in Special Sundays may be avoided, the Council of Executives of the Universalist Church, composed of representatives of every national denominational organization, appointed a Special Committee to draw up a Denominational Calendar for the next Church Year. The Committee submitted its report and the following special days were approved by the Council.

1923

February 18 to April 1. Lent.
April 1. Easter.
April 29. Women's Day.
May 20. Educational Day.
June 10. Children's Day.

*The Board of Foreign Missions has asked for the observance of November as Japan Month. In some churches, All Souls Sunday, and in others Thanksgiving Sunday, is used for the time for making the appeal for the Special Japan Offering. Either may be a more appropriate time than the date given above. The desire of the Board is fulfilled if any Sunday in November is observed as Japan Sunday, and the offering taken at that time.

* *

WANTED

I want two young preachers for work in the Mid-West District. Must be somewhat experienced, and live wires. Either single or married men acceptable. Churches will pay $1500 to $1800. Address Rev. Luther Riley Robinson, 6010 Dorchester Ave., Chicago, Ill.

* *

MASSACHUSETTS CHAPTER OF COMRADES

The Massachusetts State Chapter of Comrades desires to offer its services to the men of any of our churches who are contemplating the formation of a local chapter. Our officers will be glad to explain our method of organization, our aims and program. We want to place an active Comrades' organization in every church in the state.

William R. Thomson, President.

Obituary

Mrs. Nellie Plummer Loring

On Feb. 6 there passed from earth life a brave, beautiful spirit, Mrs. Nellie Plummer Loring of West Pownal, Maine.

Mrs. Loring was the daughter of the late Moses and Mary Plummer of the "old school" Universalist faith. She was therefore born and bred in the faith. The church home was like the home of her childhood—hers by inheritance as well as love.

Mrs. Loring was a woman of pleasing personality, refined in manner, radiating the spirit of helpfulness. She had a rare, clear, sweet voice. In the church music and in community life, she gave generously of her gift of song.

In her youth she married Henry Loring. He, too, had a fine voice and the Loring-Ryder quartette has brought comfort and cheer to many hearts.

The home life was ideal, for Mrs. Loring was first of all a home-maker. She was a woman of rare sound

judgment and clear vision, therefore she was trusted to lead to success whatever work was assigned her.

The Universalist faith meant more than words to her, it meant life woven into the very fiber of her being.

Besides the husband she leaves a sister, Mrs. Flagg, also two brothers, Moses and Harry Plummer.

The funeral services were held from the home, conducted by a former pastor, Rev. Eleanor B. Forbes, to whom Mrs. Loring had been a most faithful and loyal helper.

Mrs. N. W. Cady

Anna Mott Cady, wife of N. W. Cady of Troy, Ohio, died Jan. 20, 1923, after a brief illness. She leaves a husband and six grown daughters to cherish her memory.

Mrs. Cady was a pioneer Universalist, being one of the founders of the church at Conover, Ohio. Her loyalty to her church was only equaled by the strength that her faith put into long years of devotion to her family and into humanitarian service for others.

Funeral services were conducted by Rev. Sara L. Stoner, of Prospect, Ohio, Jan. 22, assisted by Rev. J. L. Wolbach of Miami City, Ohio.

Mrs. Alida F. Burroughs

Mrs. Alida F. Burroughs died in Lockport, N. Y., Jan. 27. She was a devoted member of the Lockport Universalist church, always to be depended upon as one who would and could step in at any emergency in the church. She had served as teacher and officer of the Sunday school and at her death was first vice-president of the Women's Aid and a trustee of the church. Her going leaves a real vacancy in our ranks.

W. J. M.

Arthur Goddard Spaulding

Arthur Goddard Spaulding died at his home in Ludlow, Vt., Jan. 30. He was born in Ludlow, Nov. 30, 1869, and in 1894 married Alice M. Day. He was in the grain business until 1921, when he retired on account of ill health.

Mr. Spaulding was a life-long Universalist and for many years treasurer of the Ludlow church and leader of the choir. A member of the Blue Lodge F. and A. M. Okemo Chapter, R. A. M., Knights Templars and Shrine, a past worthy patron, O. E. S., and past grand patron of the Grand Chapter, O. E. S.

He leaves a wife and two daughters, Mrs. P. D. Switzer of Bellows Falls, and Ruth E., who lives at Ludlow, and a mother, Mrs. V. E. M. Spaulding.

The funeral was held Friday, Feb. 2, conducted by Rev. R. F. Johonnot of Bellows Falls, assisted by Rev. L. L. Lewis of Melrose, Mass., a former pastor.

L. L. L.

Mrs. Benton Bement

Mrs. Benton Bement, a life-long member of the Lockport, N. Y., Universalist church, died Saturday, Jan. 27, at the age of seventy-six. Mrs. Bement, who made her home with her daughter, Mrs. Montford Holley, had been in failing health for several years and for the past year had been a closely confined invalid. But so long as she could she attended services regularly and all other functions of the church, and always remembered her dear old church home. A simple yet impressive service in keeping with her whole life was conducted by her pastor, Rev. William J. Metz.

W. J. M.

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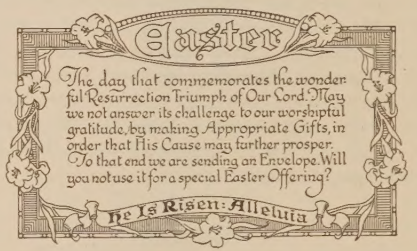
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"Why not ask some one where we are?" suggested the wife of a motorist who was not quite certain of his road.

"What good would that be?" he answered. "Supposing we found out; five minutes from now we shan't be anywhere near here."—*Exchange.*

* *

Children have such a quaint way of expressing things. Being ignored by her playmate after a quarrel, a little one complained to her mother: "Every time Margaret sees me now she makes herself not."—*Boston Transcript.*

* *

Ever since the world began men have tried to invent something that women would refuse to wear. Thus far they have not succeeded.—*George Fitch, in the Outlook.*

* *

Correspondent sees commercial candor in the following from a motor company's circular: "There is likely to be a little hold-up from time to time in the furnishing of parts."—*Boston Transcript.*

* *

A lot of us lay up money for a rainy day and then allow ourselves to be fooled by the first sprinkling cart that turns the corner.—*Portland (Ore.) Pacific Legion.*

* *

An Irishman named Kennedy has just died at the age of 125 years. It is only fair to state, however, that he lived in Canada all his life.—*The Passing Show (London).*

* *

There is always a brighter side. Think how utterly idiotic the rejected scenarios must be.—*Baltimore Sun.*

* *

My younger daughter said this morning: "I wonder if I used the right word last week. Mr. S— said it would be all right for me to change my hour for algebra, so I told my home-room teacher that Mr. S— had sanctified my request."

My neighbor's five-year-old boy was watching a guest of the "new woman" type as she sat smoking. He asked her, "Do ladies smoke?"

She answered: "I'm smoking. I'm a lady, am I not, Bobbie?"

Instantly came the answer, "Oh, I meant real ladies!"

Judgment cometh from the mouths of babes.—*Christian Register.*

* *

In a registration booth in San Francisco, an old colored woman had just finished registering for the first time.

"Am you shore," she asked the clerk, "'dat Ise done all I has to do?"

"Quite sure," replied the clerk; "you see, it's very simple."

"I'd ought to knowed it," said the old woman. "If those fool men folks been doing it all dese years, I might a knowed it was a powerful simple process."—*Life.*

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